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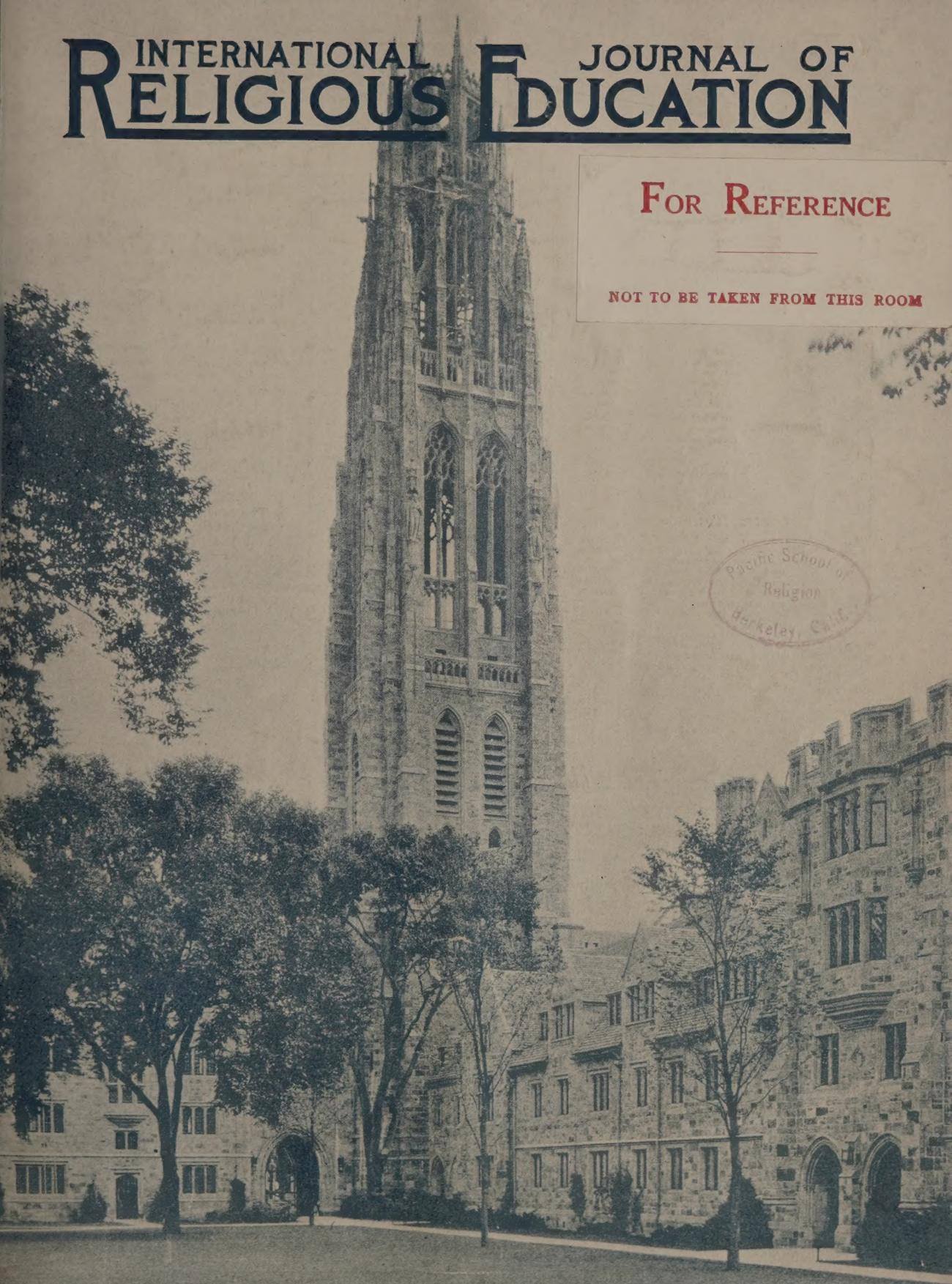

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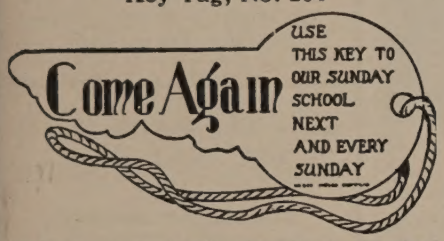

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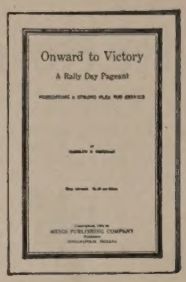

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Vol. II SEPTEMBER, 1926 No. XII

OFFICIAL PUBLICATION OF

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(Charter Name: International Sunday School Association)

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BEGINNINGS AND FOUNDATIONS

By Hugh S. Magill

THE INTERNATIONAL Council of Religious Education is four years old. It was on September 1, 1922, that the first General Secretary of the newly merged organization took up his duties. On September 1, 1926, he begins his second four-year term to which he was re-elected at the Birmingham meeting of the Council in April.

An estimate of the progress and accomplishments of the past four years can best be made by those who, without bias or prejudice, look upon the Council from without, viewing it against the background of the past and in all its complex relationships. While the General Secretary has the advantage of a more intimate and detailed knowledge of all the facts, it is difficult for him to get the perspective of one less closely associated with the work in all its departments. We can say, however, that our faith in the movement and our absolute confidence in its success have deepened with the years.

The first four years have been devoted very largely to the development of basic principles, and the establishment of the work in its several departments on sound foundations. In the erection of a great edifice, it is necessary to dig down to bed-rock and lay the foundations sure and strong. This takes time, energy, and patience, but it must be done if the super-structure is to rise firm and enduring. The development of this work requires clear vision, resolute courage, and, above all, an unwavering faith in God and in the ultimate triumph of His kingdom.

It is most important to conceive clearly what the International Council is and what it is not. It is not another independent organization with its own separate program. It is a federation of the organized Protestant Christian forces of the continent, for the promotion, cooperatively, of the teaching ministry of the church, It derives its program from the forces which it federates, through their duly appointed representatives, and is their accredited agency for carrying forward a comprehensive program of religious education which they may formulate, working together in the Council.

One of the very marked developments of the past four years has been the increasing spirit of cooperation and Christian fellowship among the members of the different denominations and groups represented in the Council. Through the various committees, professional advisory sections, training schools, and camp conferences of the Council, as well as through the meetings of the Council itself, unusual opportunities are offered for a free exchange of views and the development of more complete understanding among individuals and groups. This tends to promote a spirit of Christian unity, so essential to the success of the continent-wide movement for religious education.

During the quadrennium the several departments of the Council have been organized and each placed in charge of a director specially trained for his particular work. There are now seven departments actively at work: (1) the Editorial Department, in charge of Dr. W. Edward Raffety, Editor and Manager of the JOURNAL; (2) the Department of Children's Work, Miss Sophie A. Theilgaard, Director; (3) the Department of Young People's Work, Dr. P. R. Hayward, Director; (4) the Department of Leadership Training, Dr. H. Shelton Smith, Director; (5) the Department of Research and Service, Mr. Paul H. Vieth, Director; (6) the Department of Vacation and Week-day Church Schools, Mr. Thomas S. Evans, Director; (7) the Department of Organization and Promotion, Mr. Robert Davids, Director. It is impossible, in this short article, to give even a brief outline of the work carried on in these several departments. Our readers will be furnished more detailed information in later issues of the JOURNAL, which, with the next issue, begins its third year as the official organ of the Council.

The Director of each department has a secretary,

nd, where the work requires, one or more assistants. Since the resignation of Mr. R. S. Erlandson, as Busiess Manager, the direction of that department has been taken over by the General Secretary, and the work, including the JOURNAL circulation, is carried on by a number of competent and experienced assistants. Since the death of Mr. J. Shreve Durham, no one has been found to direct the work of Home Visitation. The work in all the departments is increasingly heavy. Every one works to the limit of his ability and strength, but the spirit of consecration and service in the office could not be finer.

Mention should be made of the increasing efficiency and splendid service of the International Lesson Committee, the Committee on Education, and other committees and sub-committees of the Council. As the members of these committees, coming from the different denominations and territorial groups, work together, they become more familiar with the cooperative task and better acquainted with one another. This makes the work more enjoyable and the results increasingly satisfactory.

The development of the Professional Advisory Sections during the last quadrennium is of the highest importance, and their contribution in shaping the policies and programs of the Council can scarcely be overestimated. In the annual meetings of these sections, there come together the professional workers of each of the special divisions or phases of religious education, from all the different denominations, from state and local councils of religious education, from colleges, universities, and theological seminaries, and from the local churches. Each section elects a member of the Committee on Education, and the chairman of each section is a consulting member of the Executive Committee of the Council. This brings to the Council the advice and recommendations of those best fitted by training and experience in all the different departments of the work, and insures the democratic development of policies and programs on the basis of actual experience as well as sound educational theory.

If the forces of Protestant Christianity in America are to maintain their influence and perform their mission, they must place a greater emphasis on *teaching*, and they must *work together* more effectively. These forces have established the International Council of Religious Education as their *own accredited agency* for this very purpose. It will take time to learn to use the Council to the fullest extent for the teaching of Christ's gospel and the advancement of His kingdom. Now, as never before, the Protestant forces are learning to cooperate with one another. Through the Council, the different communions are bringing their teaching programs into greater unity and thereby making them more effective.

The great cooperative work which has been begun in the International Council must be extended through all the state and local councils to every community. The challenge of the next four years is most compelling.

O Jesus, Prince of Life and Truth

O Jesus, Prince of life and truth,
  Beneath thy banner bright,
We dedicate our strength and youth
  To battle for the right;
We give our lives with glad intent
  To serve the world and thee,
To die, to suffer, and be spent
  To set our brothers free.

In serried ranks, with fearless tread,
  O Captain of us all,
Thy glory on our banners shed,
  We answer to thy call;
And where the fiercest battles press
  Against the hosts of sin,
To rescue those in dire distress
  We gladly enter in.

O Jesus, once a Nazareth boy,
  And tempted like as we,
All inward foes help us destroy
  And spotless all to be.
We trust thee for the grace to win
  The high victorious goal,
Where purity shall conquer sin
  In Christlike self-control.

—*Anonymous.*

JESUS CHRIST, LEADER

By Paul Seibert Leinbach

THE history of the world is the biography of great men. They come to us like lightning out of heaven; the rest of us are like fuel; and then we too begin to burn." So wrote Thomas Carlyle, and our hearts join in assent to this recognition of the influence of supreme personalities upon the life of mankind. Above all are we reminded of that "true Light, which, coming into the world, lighteth every man," of every land and every age. There may be other titles applied to Jesus Christ which are more profound, more tender, more winsome, but none more exactly defines what He is in every department of our common life than this homely but significant word, Leader.

Men have always been looking for leaders—in every era and crisis of history, as well as in the common days. And they have found what they were looking for, sometimes to their profit, but often to their sorrow. It is needless to recall here how much of the leadership provided for human effort has been singularly selfish, short-sighted, cruel and merciless; how often it has been achieved by force and violence rather than by merit and character; how frequently these self-appointed chieftains have proceeded to rule rather then to serve; to "lord it over" their fellows instead of ministering to their life; to work them instead of working for them; to give them what they wanted rather than to give them what they needed.

The pages of history are radiant with examples of the heroism and devotion that men have displayed in following their leaders even unto death. No price was deemed too high for them to pay, no sacrifice demanded was accounted too great. Over mountains and valleys, yea, through seas of blood, men have followed. It was merely a whim of King David which prompted him to express the longing for a drink from the old well at Bethlehem, but you recall how his mightiest warriors broke through the lines and at the risk of their lives brought him a drink. David was noble enough in that instance to refuse to gratify his thirst with water so dearly bought and he poured it out as an offering to the Lord. That offering of gratitude may well symbolize the debt we owe to the faithful soldiers and servants of the centuries who have followed their leaders with utter abandon and unquestioning obedience—"theirs not to reason why, theirs but to do or die"—sometimes to do *and* die. But the pathos, as well as the tragedy of history lies in the fact that so many of the bravest exploits were shown in promoting or defending unholy and unjust causes, and in serving unworthy leaders. It is appalling to estimate the amount of blood that has been shed in such ventures, when the blind led the blind, and both fell into the ditch of disgrace, disillusionment, defeat, and death.

* * *

BUT in the fullness of time the real Leader of mankind was born in Bethlehem of Judea. The wise men of the East, bowing in submission before the Christ-Child in the manger, recognized in Him the true King of humanity, and through the centuries countless millions have rejoiced to heed the call of Him who cried by the Sea of Galilee: *"Follow Me."* In serried ranks they come, marching down through the years, and joining exultantly in the song, "He leadeth me." When in sorrow, perplexity and doubt the sons of men turn instinctively to Him with the heart-cry:

"Lead, kindly Light, amid th' encircling gloom
Lead Thou me on.
The night is dark, and I am far from home,—
Lead Thou me on."

What are the marks of a leader in whom men can safely put their trust? Well, for one thing, *his character must harmonize with his teachings*; in him precept and example must be in tune. There must be no possibility that to him this reproof can be justly applied: "What you *are* speaks so loud that I cannot hear what you *say*." Again, he will be a good leader in the degree that he is *powerful, wise and loving*, able therefore and willing to do great things for his loyal friends. Besides, a real leader will lead *upward and forward*, appealing to the best, developing the highest traits, abilities, and capacities of his followers. He will live *not to be ministered unto, but to minister*, like the good shepherd who giveth his life for the sheep. He must be able to *see his followers through to victory*, a leader who not only tells them what they ought to do, but who can give them power to do it, providing the dynamic as well as the ethic.

In all history only one Leader fully meets these requirements. Having loved His own, He loved them unto the end, and even yet He remains forever active in their behalf, for He is our Advocate and Mediator at the right hand of the Father, as well as our daily Companion, Guide, and Friend, "closer to us than breathing, and nearer than hands or feet."

We have many reasons to be thankful, but none more than this—that we, who are so weak and sinful and so much in need of guidance, should have *such a wonderful Leader*. How many have sung His praises! How many have gone to the ends of the earth in His name? How many have toiled patiently through the years in obscure places for His dear sake! How many have rejoiced to think of themselves as good soldiers of Jesus Christ, even as bond-slaves of the Divine Master, crying with St. Paul: "The love of Christ constraineth me." Literally he meant, "That love has me in its grip, so that I cannot shake it off, and would not if I could." History is but one continuing proof of His memorable prophecy: "I, if I be lifted up, will draw all men unto Me."

In the building of a soul, the great human process of character development, He is our Leader. No higher ideal of personal perfection can possess the soul of any man that this—to try every day and hour to become

more like Jesus, to walk in the footsteps of Him whose biography can be written in five simple words: *"He went about doing good."*

In life's adventure for worship, service and sacrifice, He is our Leader. "Follow the Christ, the King," was the cry of the Knights of the Round Table, who fared forth in search of the Holy Grail. Our Holy Grail is not a mythical goblet which may be recovered in a far-off land; it is the guerdon of a noble life dedicated here and now to worship, service, and sacrifice. A man is Christ-like just to the extent that he is reverent and brotherly, in precept and practice, recognizing that God's forgiven children must be man's forgiving brothers.

In the war against evil, Jesus is our Leader. He who dawned upon a darkened world like a Day Star from on high, He who rose as the Sun of Righteousness with healing in His wings, came, also, to "destroy the works of the devil." No matter how hoary with age, nor deeply entrenched the wrong; no matter how lustily defended by vested interests, by ruthless battalions, by the fraud and malice of despotism and tyranny, the death-knell of evil has been sounded, for He is marching on to victory who has never known defeat. Shame upon us that we are so easily disheartened by the lions in our pathway, the seemingly insurmountable difficulties we must face. Let us pray God to open our eyes, that we may see, for the mountains round about us are full of the horses and chariots of the Almighty; and if we follow Jesus, they that are for us are more than they that be against us.

In the search after truth, Jesus is our Leader. In Him are hid all the treasures of wisdom and knowledge. He is the correct answer to all our questions. In Him is the explanation of all mysteries, the solution of all perplexing problems, the remedy for all diseases; in Him is the antidote for all ignorance, error and superstition. How shall we "think God's thoughts after Him," if we fail to walk with Jesus who said: "To this end was I born, and for this purpose came I into the world, that I might bear witness to the truth"?

In the greatest treasure-hunt of the ages, Jesus is our Leader. We live in a universe of lost and buried treasures. The loving Father of us all is yearning for each and all who are dear to His heart, but have wandered away from the family circle. "The Son of man is come to seek and to save that which is lost." No picture in the art galleries of the world can be quite as beautiful as that picture of a seeking, saving God. And the glory of the Christian life is that Jesus wants us to join in this supreme treasure-hunt. Every man who is unfilial toward his Father God, and unbrotherly toward his fellows, is *a lost man.* We are not really the followers of the seeking, saving Christ unless we, too, are "fishers of men."

The attitude of faithful followers toward an all-sufficient leader may well be expressed in the two duties set forth in one of the wonderful old hymns of the church:

> *"Trust and obey,*
> For there's no other way
> To be happy in Jesus
> Than to *trust and obey."*

Old Samuel Johnson deserves our gratitude for recording the story of the otherwise unknown Ausonius, who surely deserves to be remembered for this one reason alone: *"Ausonius thought that it was both disobedient and disloyal to count himself unable to be or to do whatever Caesar commanded him."* Could there be any finer mark than this upon the servants of a Leader far greater than Caesar?

"I cannot put His presence by, I meet Him everywhere;
I meet Him in the country town, the busy market square;
The mansion and the tenement proclaim His presence there.
Upon the funneled ships at sea He sets His shining feet;
The distant ends of empire not in vain His Name repeat;
And, like the presence of a rose, He makes the whole world sweet.
He comes to break the barriers down, raised up by barren creeds;
Across the globe, from zone to zone, like sunlight He proceeds;
He comes to give the world's starved heart the perfect love it needs.
The Christ, whose friends oft played Him false, whom dogmas have belied;
Still speaking to the hearts of men, though shamed and crucified;
The Master of the centuries, Who will not be denied!"

Yes, this is our Leader now and forevermore—the incomparable, the inescapable, the unconquerable Christ!

ADDITIONAL MEMBERS OF COMMITTEE ON EDUCATION OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.*

J. H. Carpenter
Harrison W. Elliott
Lawrence W. Johnson
Frank M. McKibben
Cynthia Pearl Maus
J. Quinter Miller
Florence E. Norton
J. W. Owen
L. F. Sensabaugh
S. N. Vass
Ex-Officio Member
Robert M. Hopkins
E. M. Milligan

*These names were inadvertently omitted from the list recently published in the JOURNAL. They are the chairman of the Professional Advisory sections

THE INTERDENOMINATIONAL YOUNG PEOPLE'S CONFERENCE

By Marion L. Norris

PLACE: Birmingham, Alabama
TIME: April 16-18, 1926
PERSONS: Participants, close to 800 young people representing
35 denominations
40 states and provinces
High schools, normals, colleges, and seminaries
Business, industry, and professional fields
Listeners (in the gallery)—200 workers with young people
THEME: Youth and Christian Citizenship

On Friday afternoon the delegates arriving from all directions were made aware of true southern hospitality in the reception given by the young people of Birmingham in the conference church, the Sixth Avenue Presbyterian.

"I Would be True," the hymn which opened the worship service conducted by the young people of Birmingham on Friday evening, marked the spirit permeating each session of the conference, and has been the keynote of the scores of messages and letters received since from the delegates.

Robert Sessions, of Birmingham, winner of the National High School Oratorical Contest, welcomed the delegates in behalf of the young people of Birmingham. Both his address and the response by Hulda Mossberg, of Florida, sounded the note which brought these delegates together—Living the Jesus Way amid modern problems.

The chairman of the evening was Mr. Frank Getty, retiring chairman of the Young People's Work Professional Advisory Section of the International Council of Religious Education.

Dr. P. R. Hayward, Director of Young People's Work of the International Council and Director of the Conference, welcomed the delegates and interpreted to them the significance of their conference. "Letters to me," Dr. Hayward said, "have called this conference 'a great adventure.' What is it going to mean to you and to the world in which you live? I look into the program and see five themes running through it. We cannot think of citizenship without thinking of these themes,—Church, Home, Races, Internationalism, Social Problems." He called attention to the unique conference button, which symbolized the entire program. "Our conference button has on it a cross. The Y means youth. At the bottom there is a T which stands for *together*. Together Youth must face the issue with the letters on the button in mind—C-H-R-I-S-T. Let us think together about the issues of Christian citizenship. That is the challenge also of our great convention itself. If we face these issues together in the name and spirit of Jesus Christ, we shall go back carrying in our hearts the inner symbolism for which our program stands, and we shall face the issues in that spirit in the future and say, 'Back in Birmingham in 1926 I got the start which has helped to make my life.'"

The force of Dr. Hayward's address was deepened in the special violin and piano music given by two of Birmingham's young people.

In order that all might see from what distance the conference had assembled, the chairman asked the delegates from the different sections of the country to stand; west of the Mississippi; north of the Ohio; east of the Mississippi, and south of the Ohio and outside of Alabama; Alabama outside of Birmingham; and Birmingham. From Canada to the Gulf and from the Atlantic to Oregon had they come.

The chairman then explained the necessity of note books, made clear the use of the question periods, and introduced the first of the five counsellors and speakers, the well known leader of youth, Stanley High.

"The hope of this conference," said Mr. High, "is to create in this group a genuine helpful discontent—a determination not to become satisfied. Twenty-five years hence the majority of this younger generation will be transformed into rubber stamps. It is important what the minority of young people represent. Some people back home made wild guesses that *you* would represent the minority. Unless we as young people tonight are convinced that we can make of the church a better organization than our parents have made, we have no business to be here. There is nothing easier to arouse than discontent, but it is more difficult to arouse discontent that can be generally helpful.

"As young people, you have a contribution to make. The day has arrived when we will make middle-aged facts conform to youthful ideals.

"By Christian citizenship we mean the fitness of an individual for membership in the kingdom of God on earth. Jesus went about the hills of Galilee with a light in His eyes and a spirit in His work that have come down to us to help us fit ourselves for the kind of kingdom He came to establish.

"It is just that sort of test that we are meeting these three days and whether or not we have proved worthy the next twenty-five or thirty years will show.

"Christian citizenship is inclusive denominationally. Fundamentally religion is the basis of life. Where it fails, failure is due not to religion but to the way people use it. When we go back to our young people's groups will we be ready to demonstrate transformation in heart outlook? As members of the younger generation you have no greater obligation than to carry on the enterprises begun by the five students in Williams College a hundred years ago on the five continents and the seven islands of the sea, that the Kingdom He came to establish may finally be found."

The concrete questions which came in rapid-fire for the ten minutes following this and the succeeding addresses proved how deeply the young people were thinking into the program topics.

How they were all enjoying the conference was adequately shown by the vigorous applause which followed the chairman's closing words, "Have you had a good time tonight?"

* * *

AT NINE Saturday morning the conference was called to order by Mr. Henry Reed Bowen, the newly elected chairman of the Young People's Work Professional Advisory Section.

The scripture emphasis of the morning worship, which was conducted by a number of the conference young people, was "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

Professor Edmund D. Soper, of Duke University, North Carolina, speaking on "Christian Citizenship and Social Problems," said, "Personality must always be placed above profits and property. One man's gain must never be another man's loss. Man usually assumes one of three attitudes—the vicious in which consideration for another is entirely lacking, the indifferent, or the positively helpful. Only the last named can represent the true Christian." Then by the homely though vivid illustration of a man slipping on a banana peel, Dr. Soper made perfectly clear the expression of these basic attitudes in our everyday living. Eager attention, thoughtful faces, and searching questions showed that the points had gone home. All through this tense and strenuous morning no delegates sought the doors; they were too deeply gripped to leave.

Mrs. Grace Sloan Overton, of the Chicago Training School, gave an address on "Christian Citizenship and the Home," which will undoubtedly, from the comments made by the delegates, influence the lives and homes of many more young people than were privileged to attend the conference. In personal charm, in diction, in poise and in spiritual power Mrs. Overton captivated her hearers. She inspired in them the desire to make their relationships now as young men and young women and later as husbands, wives, and parents, those which would speak for the noblest and most soul-satisfying living. Not easily could one forget her portrayal of "The Second Mrs. Tanquary," seeking her own happiness and later suffering and making others suffer, thereby destroying the possibility

of such home and family relationships as come where service to others is the motive force. The questions on this theme were reserved for the afternoon conference.

Mr. Will W. Alexander, of Atlanta, spoke on the topic "Christian Citizenship and the Races." Only a Southern man could handle this. "Our opinions," he said, "usually reflect the distance we l ve from the problems. There must be recognition on the part of a Christian of the supreme value of personality, of moral principles, and of the right of every person everywhere to the best development. No matter what his race or nationality, every person should have justice in travel, education, living conditions, and courts." The questions that followed came from a thinking group and while pointed and lively were fair and honest.

The address of Mr. Harry Holmes, of New York, on the topic "Christian Citizenship and the Nations," called forth an extremely lively discussion on the relationship between the acts of Christian nations and the efforts of missionaries in the foreign field; the contributions of heathen nations to world peace; disarmament or preparedness; the United States in or out of the League of Nations and the World Court; solving our national and international problems on the basis of Christian fellowship.

The session adjourned at 12:30 for a conference photograph and then two delegates from each state and province met for luncheon.

At two o'clock the delegates each sought out one of the five following d s cussion groups:

I. "Christian Citizenship and the Church"—LeRoy Gates, of New York, presiding. Stanley High, counsellor.

II. "Christian Citizenship and the Home"—Douglas Breen, of Canada, presiding. Mrs. Grace Sloan Overton, counsellor.

III. "Christian Citizenship and Social Problems"—Wayne Whitaker, of Indiana, presiding. E. D. Soper, counsellor.

IV. "Christian Citizenship and the Races"—Margaret Green, of New Jersey, presiding. Will W. Alexander, counsellor.

V. "Christian Citizenship and the Nations"—Founta Davis, of Ohio, presiding. Harry Holmes, counsellor.

For over two hours each of these groups was engaged in vital discussion of the specific topic and related problems which are arising and which will, soon or late, demand decision and action.

These discussion groups were in each case presided over by young people and the young people themselves did the talking. These were their meetings and the counsellors spoke to answer questions or give opinions only when asked. The adult workers with young people were relegated to the rear section without speaking privileges. However, many with pencil and note-book were busy throughout.

At four o'clock Birmingham hospitality again came to the front in a sightseeing auto tour of the city and its environs for all the delegates. At six o'clock came the Young People's Banquet with a fine crowd and a jolly time.

The evening session was held jointly with the Convention Group in the auditorium. The young people's conference marched in a body from the conference church to the Municipal Auditorium and occupied the center section all the way to the rear. They brought their enthusiasm, their pep, and their speakers as well with them, for Stanley High and Harry Holmes gave addresses to the combined gathering.

* * *

ON SUNDAY morning at 9:30 o'clock the five discussion groups convened in the Phillips High School and brought from the three or four hours of discussion their findings which are given elsewhere in this issue.

At 11:00 all met in the High School Auditorium for a brief worship service conducted by the Birmingham young people. Professor Edmund D. Soper preached the conference sermon on "Citizenship and the Mind of Christ," and gave a stimulating and thoughtful time to all the conference as he emphasized the essential spiritual elements underlying Christian living.

Probably one of the most significant meetings of the week at Birmingham was that which met at noon on Sunday to complete the organization of the International Young People's Council and to elect officers for the quadrennium. Fuller reference to this is given later.

The final session of the conference convened at 2:30 in the Conference church. In a very impressive, though simple and brief service, Dr. Hayward installed the officers of the International Young People's Council.

Then came the reports of the findings committees, and for two hours discussion pro and con, always rapid, now heated, now humorous, at times deeply partisan and at times vitally Christian, occupied the main floor of the conference. Those who turned to look into the gallery saw mingled expressions but no less interest on the part of the silent adult workers with young people. The skilful manner in which the five chairmen presented the findings of their respective groups and directed the discussion of the whole conference, was a marvel to adults as well as young people and fully justified the faith of those who had held that this meeting should not be steered by adults.

The closing address of the conference was given by Professor Howard Y. McClusky, of Ann Arbor, Michigan,—"a young person with no ecclesiastic position," said Mr. McClusky, "but one who is earning his living by teaching psychology; one who, according to the definition of an idealist—those under twenty-five—is still an idealist, and who realizes that we have started on an enormous program."

"Never shall I forget the young man," writes a delegate referring to Prof. McClusky, "who spoke to us on the Christ-life. His plea I have passed on to my church friends. The earnestness and sincerity with which he spoke made me trust him as if he had been a prophet." Again, "The difference between our ideals and our practices was brought to us very forcibly by Prof. Howard McClusky of the University of Michigan. In our conferences, we are earnest, eager, willing workers for God and the coming of His Kingdom. We are living our ideals! But when we go back home, when we are one enthusiast among many sluggards, we slip back into the old practices far below our ideals. The gap between ideals and practices must be closed and it must be our practices that come up to our ideals, not our ideals down to our practices. It was a great challenge, thrilling and effective."

And thus, so quietly that some did not realize it, the conference closed. A prayer by the speaker, silent prayer by a group too thrilled to give merely noisy applause to a strong address, and the delegates "went out."

Went out to what? Not to the Mount of Olives, as the disciples of old, but to what? No man knoweth. Letters from many of them on another page tell much, but only the future can know all.

YOUTH AND CHRISTIAN CITIZENSHIP

The Significance of the Birmingham Young People's Conference

By P. R. Hayward

THE individual young person is not sufficient unto himself. Hence, we have homes and family groups.

The individual home is not sufficient unto itself. Hence, we have churches and Sunday schools where the youth of one home can mingle and grow side by side with that of other homes.

The individual Sunday school or society is not sufficient unto itself. Hence, we have young people's conferences, boys' conferences, and girls' conferences. All over North America in the last dozen years these have sprung up, usually, at first, on the basis of a small unit such as a county or a city.

The individual county is not sufficient unto itself. Hence, we have state and

provincial gatherings of Christian young people. For example, after some years of county conferences New York state felt the need of bringing together a select number of youth to represent its counties in a state gathering. They limit their attendance to six hundred and so compel each county to send, from its several hundred delegates to its own county conference, the dozen who are most outstanding to represent it in the state gathering. Iowa, as another example will hold its first state conference this coming autumn after a number of years of county gatherings.

In other words, just as individuals need homes, and just as the youth of a home needs the youth of a school, and just as the local school needs to broaden its vision by a glimpse of the youth of a county, so the county needs to thrill throughout its whole being by seeing the youth of a state, or of a province. We have admitted for all these years the validity of this reasoning in the fields where such conferences of young people have been common. We have rejoiced to see youth assembling in these ways from the home fireside up to the state gathering. Why not extend the same reasoning and say that it would also be a good thing to have choice young people come together from all the states and provinces to see the problems of youth in terms of a continent? Forsooth, why not? So it was reasoned and so it was carried out. The Birmingham International Young People's Conference grew out of this way of looking at the matter. In interpreting it this is the first matter to be kept in mind. It was an effort to do, on a wider scale, something of what a state gathering does for a state.

Second, the conferences sought to gear up the thinking of youth to the theme of the great convention itself, namely, "*Building Together a Christian Citizenship.*" How is this major task of the church to be realized except as youth takes a share? And how can youth ever take its share unless it senses a partnership now? Therefore, the theme of the conference was "Youth and Christian Citizenship." The theme was broken up into five topics that ran through the whole two days and a half, namely, The Home; The Church; The Races; The Social Classes; and The Nations. Each of these was considered from the standpoint of Christian citizenship.

Thirdly, the conference brought together perhaps the most significant *cross-section of the youth* of our churches that has yet been held. All Protestant denominations were represented. Forty states and provinces were in the list. College and high school students were there in abundance and yet the great host of employed youth were well to the fore in all the work of the conference. Of the close to eight hundred delegates only 280 came from the conference city and 120 more from the state of Alabama. So one-half the delegates were from outside the state itself. While the number from more distant states and provinces was smaller in relative numbers, it ranked high in ability and purpose. A prominent leader of young people who attended the conference throughout and who also attended the Evanston conference volunteered the remark that the delegates were at least on a par with the exclusively college group at Evanston.

Again, *the nature of the program* in a gathering like this was of necessity different from that in a gathering covering a smaller area. Excepting a number of those from the immediate vicinity of the conference city these delegates had attended young people's conferences before, some of them a number of times. It seemed wise, therefore, to lift the program to a level of vision and challenge that would actually fit an international gathering to consider the youth of a continent and its problems. There was, as a result, a minor stress on educational method and a major emphasis on the social challenge of Christianity. In such a gathering of Christian young people, it seemed wise to give some, but not exclusive, attention to the personal problems of youth while allowing those vast altruistic enterprises involved in creating a Christian citizenship to have their way in the idealism of youth. The committee, therefore, chose its five major themes to run throughout the conference with this purpose in mind. These five vital social projects of our time have bulked and will continue to bulk mightily in the minds of the young people who faced them together. To see that church-full of eager older boys and girls stay all through that long Saturday morning session with four thoughtful addresses flung at them, and with only ten minute question periods in between, would justify one's faith that youth of today is not as frothy as it sometimes is portrayed. Those addresses were sufficient to guarantee prompt and full attendance at the discussion group which filled the whole afternoon's program. One can confidently expect that throughout the years he will find valiant contenders for a social Christianity rejoice in the admission, "I got my start back there at Birmingham."

Also, *The International Young People's Council* grew out of the conference. In many ways this is the most significant development of the conference. At each noon period during the conference a luncheon meeting was held at which two representatives from each state or province were present to discuss the plans for this. They drew up the constitution and elected the first group of officers. Fuller reference is made to this on page 32. It is significant that without any one "steering" them these young people, all Anglo-Saxons and nearly all from the United States, elected a Canadian boy as President of the Council and a Japanese girl frm Oregon as First Vice-President. Citizenship meant more than Nordic Americanism to them.

THE CHALLENGE OF THE YOUTH OF THE WORLD

By Harry N. Holmes

THE WORLD in which youth lives today is full of distrust, disappointment, and calamity. The mechanism is most complex and it is no wonder that the youth of the world is stunned as it tries to solve the problems. Twenty-five hundred young men recently in Glasgow University listened to Sir Robert Horne, the Ex-Chancellor of the English Exchequer, when he said, "Young men, you face a world that is infinitely more difficult than the world that has faced any period of youth in modern history." It was the far-sighted South African General Smuts, who made the most illuminating phrase of post-war years, "Humanity has struck its tents and is on the march. Civilization has broken camp and is moving."

I want you this evening to have in mind three pictures of the world. Across the Atlantic Ocean is Europe. As you look, you see the breakdown in economic unity, and the restoration to the old pre-war prosperity has been intricate and difficult. Then you have something that is even more terrifying, the weakening of faith in the validity of parliamentary and democratic institutions. Eight countries have slipped into the control of a dictator.

Away in the Pacific, as I indicated this morning, the stage is being set for the biggest problem of the twentieth century. This has arisen from the most vibrant racial and national consciousness that the world, perhaps, has ever seen, and it seems to indicate an alignment of the East against the West.

The third picture I would draw your attention to is that youth has seen in the last six years an outpouring of pessimism and gloomy literature. To open your magazine is to fine articles such as "The Breakdown in Democracy," "The Menace of the Common People." and even more recently a brilliant editor has directed our attention to the "Disintegration of the Social Fabric." How difficult for youth to get a true perspective!

* * *

I WOULD say that, after all, youth believes, and I believe, that after a tragic period very often comes a golden age, and I feel tonight, as I hope you do, that any person who fails to hear the harp of hope playing is out of tune with the best aspirations of his day, his race, or his generation. "There are times in

history," Mr. Lloyd George recently said, "when the world spins so leisurely that it seems to stand still. There are times when it runs with such giddy speed that it covers the tracks of centuries in a year," and then he added with dramatic power, "these are the days we are living in now."

I believe the greatest age is just over the horizon, and the discerning, hopeful eye of youth sometimes sees "something hidden behind the ranges," and says, "Go and find it," and I believe the dreams of youth are not castles in the air; they are foundations of the life that lies in the future.

Last year a young man in a flowing blue robe climbed up on the platform of a great hall in London. The Archbishop of Canterbury presided. The young man came from China. He was the World's Student Christian Federation Secretary, and after he had finished his address, the Archbishop of Canterbury said, "The most prophetic spiritual address I have heard in a generation."

Within two days that same young man stood up in Geneva at the Opium Conference, and when he had finished speaking, the great audience rose and cheered him to the echo for the sheer intellectual brilliance of his presentation. I came to Honolulu last June, and I heard that young man speak in the crowded Union Church. Men leaned over breathlessly to catch every word, and when he finished, in a silence almost that was oppressive, he stood there, a dramatic graceful figure, and said, "What do I rest on? What is the basis on which I and my countrymen can build? O, my friends, it is this,—the absolute certainty of the universal fatherhood of God."

Twenty years ago a young Indian was in South Africa, from whence he returned to his own country. His voice has now been heard around the planet, and I would have you listen to him, being received in Calcutta by ten thousand of his countrymen, who spoke eulogistically of him for two hours, and then that young man—he is still young—rose up and said, "My friends, I thank you, but I would only say that India owes most to a man that never set foot in India, that never spoke the Indian tongue. India owes most to Jesus Christ!"

* * *

THE WORLD seems hopeless, but I tell you the heavy-leaden clouds become splendid with a thousand rainbows when you see with youth's vision of Christ. For the sake of youth that has to live in the future, we must cherish optimism and hope, not pessimism and despair. I believe in the purposes of God being fulfilled in this whole world. It is the poet that sings,

I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns.

God is not running a bankrupt world. God still has greater purposes for this old world that wait for your cooperation and my help. I deny that I always have to be the man I am, and not the man I should be. I cannot think that Birmingham, London, Melbourne, Chicago, or New York have to always be the cities they are, and not the cities that God wants them to be. I deny the statement that this old world that has always groveled in suspicion and hate must always be that kind of world and not the world where the spirit of Jesus rules to the ends of the earth.

I believe that through the mist the eye of youth sees an opportunity for kinship of humanity to be established, and the world is slowly groping its way toward God.

There's a faint, faint flow in the distance,
Though the sky hangs dark with night;
There's a bright, bright flare through the sullen glare,
And a strangely streaming light;

HUMANITY

WHAT care I for caste or creed?
It is the deed, it is the deed.
What for class, or what for clan?
It is the man, it is the man!
It is of love and joy and woe,
For who is high and who is low,
Mountain, valley, sky and sea
Are for all humanity.

What care I for robe or stole?
It is the soul, it is the soul.
What for the crown or what for chest?
It is the soul within the breast,
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and the eye to see,
One God and one humanity.

—Robert Loveman.

There's a dim, dim sound growing stronger
As of feet pressing toward the goal.
We can feel the throb of the march to God
For 'tis youth who has seen life whole.

* * *

THE NEXT point I move to is this, and I speak particularly to those who sit in this great center section tonight, the present generation of elders can never repay its debt to youth. It was youth who saved this rocking, reeling world in its fiery trial. I wonder if I could give you my out-look. I had never been to England until 1915. I had seen Europe and when I came to England I found that three young men had given signs of great leadership, men no older than many in this audience. Each of those three young men was a man of bright promise, of fine intellectual ability. In the House of Commons one of those young men rose to speak, and when he finished, they went outside and said, "It is possible that man may become Prime Minister of England and succeed his grandfather." His name was young Gladstone, and every one predicted for him a matchless political career. I remember when he went to France and did not live three weeks.

Forty years ago a young man took every legal prize at Baliol College, Oxford. Years later his oldest son took them; then his second boy took them. A line of intellectual brilliancy. Everyone said that the oldest boy was as great as his father. And I remember when in the battle of the Somme, young Asquith was lost.

The greatest orator of this generation has been Lord Roseberry. His joy lay in the fact that his second boy was growing up with all his father's love for statesmanship. And he went to Palestine and did not live a month.

Think of it, a young Gladstone, a young Roseberry, and a young Asquith! No wonder England is poor today, because of her loss of promising youth.

I wandered one day to the top of Verdun, and I saw this sentence, "Here lies Quentin Roosevelt who fell after his last gallant battle above the clouds."

What a tragic loss came in the passing of Rupert Brook, the young man who could write:

If I should die, think only this of me:
There is one corner of the foreign field
That is forever England.

Youth of the modern day, looking at the world and its challenge, must see there is no wastage of mental, spiritual, or physical power. They have got to make good so that the world can recover from the loss.

* * *

IT HAS become common to speak of the declining moral standards of the present generation. This has always been said. Youth of today is no more pleasure-loving, no more cynical, and no more critical than their elders. Shakespeare said, "The times are out of joint." But Rupert Brook said, "Thanks be to God who has matched me for this hour."

There is an inescapable responsibility upon youth today to learn the lessons of modern history and to find better foundations. Lord Gray, in the "London Times," recently said, "If we do not learn from the past, we perish." Mistakes must be corrected. We must learn the way. Failure to understand will lead to doom.

In this conference we have seen a picture of the youth of the world, and we have listened to its anxious, beating heart. Eager-hearted, idealistic, we have pictured some of their complexities and some of their troubles. I wonder if we have caught their triumphant faith? Is our attitude a friendly one of commendation and sympathy? The heritage that we have given them is tangled. It was our gift to them. We have been standing on a mountain peak, and to me it seems as if we have been looking at the Promised Land. We have prayed to know God's will, and we have seen His beckoning hand; we know that the

Promised Land can be reached only as we work out the implications of human brotherhood. Is our response to rise superior to our prejudices, hatreds, and suspicions? What are we going to do when we come down from the mountain top and go back to the village, the city, the world? What is to be our action? I believe that youth has a right to expect that we will so help the organization of this world in cooperation and good will that ten million of them will never in the future have to pay the price of a grim disaster like war. That tragedy must not happen again. There must be a conference *before* the ten million are killed rather than *after*. That is our challenge to the youth of the world. In the words of Sir Owen Seaman,

You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife
And trust that out of night and death shall rise
The dawn of ampler life,

Rejoice, whatever anguish rend your heart,
That God has given you for a priceless dower
To live in these great times and have your part
In Freedom's crowning hour.

That you may tell your sons, who see the light
High in the heavens, their heritage to take:
"I saw the powers of darkness put to flight;
I saw the morning break!"

* * *

WE CANNOT doubt the basic principle of the world is a sense of duty to others. That is the principle that has moved down the corridors of time. We know now that the Kingdom of Love just awaits its extension into the realm of the life of the nations. We have today an inevitable challenge to replace hatred by reason and love and isolation by cooperation. And I say to you with all my heart, "You have heard the story; how will you act?"

We know the paths wherein our feet should press,
Across our hearts are written thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel.
Grant us the strength to labor as we know.
Grant us the purpose ribbed and edged with steel
To strike the blow.

Knowledge we ask not, knowledge thou hast lent,
But, Lord, the will—there lies our bitter need,
Grant us to build above the deep intent.
The deed—the deed.

Members of this mighty composite we lovingly call America, where men and women from the ends of the earth have been friendly, here in Birmingham, in 1926, let us dedicate ourselves to the task of making this world a friendlier world for every man, woman, and child in it. "The Master of youth in these days shows us the hazardous and says, dare it; shows us the inscrutable and says, solve it; and He flings down this impossible task at our feet and says to us, *do it!*" The Son of God goes forth to peace and good will. Who follows in His train? [*Verbatim report of address given at Birmingham.*]

THE INTERPRETATION OF CHRISTIANITY TO THE YOUTH OF TODAY

By W. A. Harper

YOUTH like the spring is perennial. That is why it is so engaging. Youth is open-minded. There is more hope of a fool than of a man with a closed mind. Youth is courageous. Nothing can daunt its daring spirit. Youth is confident. Youth's confidence sometimes leads to tragedies, but even these are preferable to the ridiculous comedies of calculating age. Youth is enthusiastic. We do not lose our enthusiasm when we grow old. We grow old when we love our enthusiasm. Youth has the spirit of service. Energy is it's middle name and this energy must have outlets of expression. It will find them, or make them. Youth is wholehearted. Youth's loyalty has never been successfully impeached. Youth would die rather than temporize or pussyfoot. All youth are one hundred percenters. Youth faces the future. It is impatient of the past. It revels in crusades into new lands and with new shibboleths on its banners. Youth is altruistic. It is thoughtful of others and free from selfish designs. Youth is optimistic. Youth has transformed the deserts and swamps of the world and of life into gardens of beauty and profit. Youth is no lightning bug with its headlight on behind. Youth is restive, restive under restraint. Such restiveness is a fundamental condition of progress for the individual and for society. The worst boy on the college campus is likely to be the most promising man there. Revolutionists and Bolsheviks arise out of the soil of such restiveness as readily as do reformers and prophets of a better day. Here is an opportunity and also a challenge. Youth is discontent with things as they are. Contentment is not far from stagnation. Youth is frank and above board. It does on the front porch what its parents did on the back porch or in the parlor. Youth is lovable. Those who know youth best love youth best, and youth always responds to love. Youth is reverent. Youth's reverence is its most charming quality. It is friendship for God expressing itself in conduct. Youth is leadable. It trusts its leaders in whom it has confidence and follows joyfully.

Enough has been said to suggest that youth is not the awful thing it is represented to be. The disparagement of youth is not modernism. It is fundamentally fundamentalistic fundamentalism. It is as old as the rocks. An ancient Assyrian stone carved twenty-eight hundred years before Christ laments the follies of youth and predicts the decadence of life as a consequence. This monumental dirge deposes thusly: "Our earth is degenerate in these later days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book; and the end of the world is evidently approaching."

And here is the present day sentiment of a fine teacher, Prof. Edward Dickinson of Oberlin, a famous professor of music; "Youth always prefers sensations to ideas. The beginner . . . in life must be allowed certain follies. The way to steady him is not to lecture him, but to keep before him models of strong thought and clear vision, trusting them to exert a subtle, transforming influence in their own good time." This is modern orthodoxy, according to which our adult ideas are of more value than all the engaging charms of youth, whose very excellencies are follies shortly to be transformed.

Here is a third view, the view of a leader of modern youth, himself a youth, given me in a private letter: "There is a very marked and sometimes startling interest in religion among young people – Having in mind this religious interest, I think an interpretation of religion to young people should not be sugar-coated. It is my conviction that too many leaders of religious work among young people assume that they must make religion a sort of light and airy proposition ushered in with the latest jazz singing and ushered out with cocoa and soda crackers. I am interested both in the jazz singing and in the refreshments, but I don't think they are at all necessary to the religious program for young people. The places where religious work among young folks is being most seriously carried on,—are places where without apology and under intelligent leadership young people are led to give serious and extended consideration to the most serious problems of religious life and thought."

And then this vigorous leader and

prophet of the Youth Movement with college students particularly in his mind makes to me a practical suggestion which is too good not to pass on. He says: "I think that for college young people the religious program to be successful must be placed pretty largely on an experimental basis. The scientific method which has so taken hold of the imagination of a good many people is being demanded, I think, by college students in relation to matters of religion. In other words, they ask that the validity of religious truth be demonstrated rather than assumed. Personally I should like to see a lot of religious laboratories spring up all over the country on college campuses. In these laboratories young people could do two things. In the first place, they could study the history of the religious experiences of the outstanding individuals of previous generations. They could endeavor to discover whether from those accounts they could find the basis for some valid conclusions relative to experimental religion. Then in the second place, in these laboratories the young people in all seriousness could set out on some experiments of their own. They could put forth a real effort to understand the technique, devotional and intellectual, by means of which other individuals in generations in the past have come into possession of this higher power. It seems to me that the big contribution which the younger generation can give to religion may be found in his effort to take the methods of science and make them applicable and valid for the realm of religious experience. If that is done it will no longer be necessary for the so-called intellectuals to apologize for the mystical, supernatural element in religion and religion itself will no longer be in any such danger as it is at present of losing its great dynamic."

Before proceeding further with our discussion, I raise the question whether it would not be better to ask youth to interpret Christianity to us. We have had our chance at it and we must frankly admit that we have not attained perfection. Why not give youth their chance to exemplify the faith that is in them? We might be shocked, but shocks have been known to have therapeutic value. Who knows but that they may also have spiritual enlightenment resident in them? Missionaries tell us we have made a mistake in our efforts at world evangelization in trying to teach other people Christianity as a system of thought rather than as a way of life, and that what we should adopt as our future policy is to introduce the non-Christian peoples to Christ and leave matters of interpretation to them. The Master Himself suggested this in a much-overlooked verse. In John 7:17 He says: "If any man will do his will, he shall know of the doctrine." We have a lot to atone for in our poor approach to the non-Christian nations and we stand to learn much of the hidden meaning of Christianity from their several interpretations of it. I am sometimes inclined to think we owe youth a sincere apology for our assaults on it and that our method of leading young people religiously should consist in a genuine desire to introduce them to Christ as a living Person whom they can trust confidently and then as the missionaries recommend, leave matters of interpretation to them. We would on this basis not ask youth to believe certain doctrines and dogmas, but to trust Christ and, trusting, to follow Him wheresoever He may lead. If we cannot have confidence in this attitude and method of approach, we need to revise our faith in the preeminence of Jesus. He shall reign. To His name every knee shall bow. Ultimate triumph is His. If we introduce young people to Him, He will lead them into deeds of service along the pathway of the Christian life. Of this I have no doubt. I can trust Christ.

But we adults should be willing to assist youth in every way we can to understand the Christ in Christianity. We shall find this a major undertaking, filled with large possibilities of enlightenment for ourselves as well as for youth. It will perhaps startle some of us for example to discover that there is a difference between Christ and Christianity and that Christ always remains the same while Christianity changes from age to age. This suggests that we must introduce youth to Christ in terms of the ruling ideas and ideals of our time. Out of these they can and will construct their own interpretation of Christianity.

But what are these ruling ideas and ideals characterizing our world today and setting it off, so to speak, from other ages? They are five in number: democracy, science through universal education, social religion, the world-view of life, and the quest for unity. If these ideas and ideals are to upbuild rather than destroy our social order, the youth of the world must see how Christ leads in all of them and how they are but the inevitable outgrowth and consequence of His life and teaching.

Youth is enamored of the idea of democracy. It enters as a conditioning circumstance with peculiar force into the warp and woof of their character. The times are democratic. The spirit of the age is for government "of the people, by the people, and for the people." The readiness with which crowns have glided from the brows of kings and thrones have tottered in these latter days, has created an atmosphere tense with hope and opportunity for democracy. That famous phrase, "to make the world safe for democracy," must be supported in the realm of practice by the spirit of that companion phrase, "a rising tide welling up in the hearts of men and making for brotherhood." There are various types of democracy abroad in the world today—in China, in Germany, in Switzerland, in France, in America, in England. But the idea is all but universal that men are born innately free to govern themselves. The democratic idea, cramped at times by race, religious, and class cleavages of various kinds, is marvelously influencing the spirit of youth. They must see Christ as the original democrat and as regnant in all they aspire to have achieved for the government of men.

Science too is a tremendous force moulding the life and character of youth. The romance of man's progressive understanding of the material universe is a brilliant chapter in the progress of the race. Electrons and protons are familiar concepts to the youth of today, concepts entirely foreign to present day adults in their days of youth. Complexes and synapses are as familiar too in the realm of man's mental life. Our youth today understand the world's history in the eocene age better than the race of men who lived then and enjoyed it. Science increasingly renders the material world the servant of man's life. To youth through education science is an open book, a fountain of inspiration, a beacon of hope, a challenge ever to achieve a more helpful use of nature in the service of man. Christ must be credited with this marvelous advancement in scientific discovery. He declared His Spirit would lead us into all truth. He is making good His promise. Happy the youth who thus aids the world the better to be understood. He is rendering God and man a priceless service.

Social religion is the current coin of the youth of the day. It is not a new gospel, but, rightly understood, the inevitable outcropping of the teachings and life of Christ. It appears however to many devout men and women who think in categories of personal salvation and of a discredited theology that this social religion for which youth is so clamant is the enemy of the gospel. It is far otherwise with our youth. They have an inner urge that impels them not only to accept, but joyously to embrace the implications of social religion. Its gospel is the very breath of their life. Extreme individualism is repugnant to them. Our youth are willing, glad devotees of a religion with a social pro-

NO DOUBT a world in which matter never got out of place and became dirt, in which iron had no flaws and wood no cracks, in which gardens had no weeds and food grew ready cooked, in which clothes never wore out and washing was as easy as advertisements describe it, in which the right word was not hard to find and rules had no exceptions, and things never went wrong, would be a much easier place to live in. But for purposes of training and development it would be worth nothing at all. It is the resistance that puts us on our mettle; it is the conquest of the reluctant stuff that educates the worker. I wish you enough difficulties to keep you well and make you strong and skillful.

HENRY VAN DYKE.

gram. We must show them that this social religion is what Christ came to live and teach. He did live and teach it, and He is in full sympathy with their aspiration to see it realized in men's lives and in the social order.

Closely allied with the teachings of social religion is the lure of the world-view, which appeals to the soul of youth with irresistible charm. Senators in Washington blinded by sinister partisan interests may oppose the League of Nations, but youth is for it without hesitation, mental reservation, or secret evasion of mind. Witness the pronouncements of the Evanston Conference. Fraternity is a major theme in the oratorio of youth's life. All any youth needs to induce him to embrace any concept involving fraternity is a convincing vision of the opportunity that appeals for aid. The world is not too big for the affection of high-souled youth in this twentieth century of vision and challenge. The conference of the world's living religions to be held in Geneva in August of 1928, whereby it is hoped to discover a basis of cooperation for these eleven faiths in understanding and brotherhood finds in youth a strong and stalwart advocacy. Any enterprise making for the unity and the solidarity of the world has compelling influence over the heart and conscience of youth But this is exactly Christ's aim and aspiration. He was the first citizen of the world. Youth needs Him as the exemplar of their faith and as the captain of their forces working for the realization of the world-view of humanity.

Youth does not hesitate to affirm its conviction that unity underlies all life and experience, and inheres in all truth. It has set out on the quest for this unity. It is emboldened in its determination to find the object of its quest because of the undoubted unity of the physical universe. Psychology too in abandoning its faculty view of the human mind has added the weight of its authority to youth's confident expectation that ultimate unity is demonstrable. It is our privilege to offer to youth religion, the religion of Christ, as the synthesizing, unifying principle for all the interests of life, for which it is so earnestly, hopefully seeking. Modern psychology further has rendered no greater service to our understanding of man than its explosion of the traditional contention that we are possessed of a religious instinct. We are wholly religious rather, for religion rests on all the instincts. It is therefore impossible to be and not to be religious in some degree. Religion thus is seen to be the abiding quality of every act, and not a grafted-on something. If there is anything abiding in humanity, it must be its religious interest.

We must demonstrate to youth that mechanistic evolution and behavioristic psychology are passing phases of scientific hypothesis unable to account for the facts they essay to explain. Any theory of evolution that may ultimately be accepted they must see can not exclude God from His universe. They must, if they accept evolution as God's chosen method of creation, understand that real evolution is fundamentally theistic. That God has spoken to men's hearts and that He continues to do so and that there is no reason to presume He will ever cease to do so, rests on too solid a testimony in human experience to be set aside by any theory of the universe that is founded on purely mechanistic bases. It is our privilege and duty to make this clear to our youth. Failure so to teach them will be disastrous for them and for Christianity.

The same is true of behavioristic or mechanical psychology. The human body is scientifically shown to be composed of electrons and protons, and it is also a fact that these electrical-what-nots do tend to discharge into conduct, but it is just as certainly demonstrated in our experience that their discharges are subject to the soul which man is. The soul is not mechanically subject to them. Those who know the capabilities of the human spirit can only smile incredulously when the behaviorist asserts that we must either gratify our impulses or develop a complex. Religion does not concede that the human soul is thus the pawn of blind forces. Religion teaches that there is possible a sublimation of our impulses and instincts, which the old theologians called regeneration and Paul regarded as a transformation of the mind as contrasted with mental conformity to the appeals and behests of the world. Religion is further supported in this contention by the well-known facts of dual personality, of the subconscious, and of the ability of the soul to refashion a diseased or injured brain to serve as its further medium of expression. Thompson in his *"Brains and Personality* has given a convincing array of such cases, and numerous instances are arising all over the world confirming this ability of the soul to use the brain as its instrument. All this we must confidently entrust to youth, with full assurance that they will see Christ in all their life. And of this we may be certain, the future rests with our youth. That they are seeking for ultimate reality, for the unity of truth, is an encouraging and inspiring situation, and that they are willing and open-minded and expectant as to the contribution religion can make to the attainment of their goal presages great things for human progress and satisfaction.

This quest for unity was beautifully expressed at the Memphis Conference when it voted for the unification of Methodism and even more beautifully demonstrated in action at the Evanston Conference when the youth of the country of all denominations voted to unite all the young people's societies of all the churches as a stepping stone to ultimate church unity. We should encourage youth in this high adventure. Christ prayed for the oneness, the unity, of His followers, and what He prayed for youth can confidently work for. He revealed God as the author of all things, and we may be sure that His blessing and approval do rest with peculiar tenderness upon the sincere quest of our youth to find the unity of life and truth. We must demonstrate to these aspiring, hopeful young crusaders that in Christ Himself this unity is found, in Christ who unites God and man, the two ultimately abiding facts in the universe.

The youth of former ages have not been so happily situated with reference to these five major elements in the social *milieu* of our time. Democracy was a fanciful theory in the judgment of many peoples until recently, and of doubtful odor, but now 'tis become the passion of the race. Science is coming into its own despite the wild denunciations of a few belated spirits surviving from the Dark Ages of ignorance and fear. Through universal education it is liberating the life and thought of man. Social religion the world-wide vision of mankind, and the quest for the unity of life and truth are gripping factors in the outlook and culture of our day. These mighty forces have given us a new youth in this era and out of these forces this new youth is destined to construct a superstructure of high hope and noble endeavor in the days that lie ahead, using as the foundation stones of its rising life edifice those splendid qualities which have in all the ages characterized the exuberant spirit of the world's young life. I believe in youth. I am satisfied they will interpret Christianity in terms of Christ.

[An address given at the Birmingham Convention.]

Birmingham and Youth

By Catherine Atkinson Miller

God sent the Spring to Birmingham
And dowered her with gentleness;
And oh, she made of Birmingham
A pleasant place to see!
Above the hills' gaunt barrenness
She flung green veils of loveliness
And fragrant trees with blossoms filled
Gave hope of fruit to be.

We sent our youth to Birmingham
And dowered them with confidence;
And oh, they saw at Birmingham
A vision fair to see!
Against the old ills of the world
The young Christ's high ideals they hurled,
And then went out, with Christ, to build
The world that is to be.

WHY DON'T THEY STAY TO CHURCH?

Young People Themselves Answer the Oft-Repeated Question

By Catherine Atkinson Miller

IT IS a question one learns to expect. In conferences, committee-meetings, ethods classes—everywhere one hears . No gathering of leaders of young eople seems quite real until some one as asked—

"Why don't our young people stay to hurch? They come to Sunday school n the morning and go home as soon as ismissed. They attend young people's ociety meeting in the evening and then epart, none too quietly. *Why* don't ey stay to church?"

In a certain city institute the question ame fairly late in the program, during question period. Two days of institute essions had made the young people well cquainted with each other and frank ith the leaders. There were about one-undred and fifty young people, a few eachers, six ministers, a field-secretary, blackboard and I in the room when a eacher asked—"why don't the young eople stay to church?"

"I can guess at the answer," I replied, but I am not at all sure that I *know* it. et's ask the young people themselves. Here is a representative group of them. hey will be quite candid in their an-vers. Why," I appealed to them, "do ou not make a habit of staying to hurch?"

Silence for a moment. A sort of quirmy, uncomfortable silence. Then—"It's too long, Sunday school and hurch both." The answer came in a horus of youthful voices.

"Perhaps it is," I agreed politely. How long does the Sunday-school ession last? Fifty minutes—two hours?"

"About an hour—"

Up it went on the blackboard, a huge hite statement, "Sunday school—1 our."

"And the church service?" I asked gain.

"Well—if the pastor gets wound up it sts about an hour and a half."

"Church service," announced the black oard, "1 1-2 hours."

"Sunday school and church, 2 1-2 ours."

"And—the average movie show lasts ?" I wondered.

"Two to three hours." The answer me somewhat faintly.

"Movies," announced the blackboard, 2-3 hours."

"Theatre," it added after the next estion, "3 hours."

"Parties?"

The answers varied and a ripple of ughter swept over the group. The ackboard compromised.

"Parties, 4 hours."

"According to the evidence," I suggested, " 'too long' doesn't seem to be the answer to our question. We don't seem to require brevity in our most popular programs. Try again!"

This time the silence was broken by a boy's half timid, half defiant voice.

"The church service is so tiresome! Sunday school and young people's meeting come right down to where you live: they're interesting! But the long sermons about theology and all that stuff doesn't mean very much."

"Then—perhaps it is because of the sermon that you stay away," I said. "But I know a church where the young people felt as you do about the sermons and decided to have them changed. So they made a long list of problems which perplexed them in their every day life and took that list to the preacher.

" 'If you will preach a sermon on one of these subjects, we will see that all the front rows of the church are filled with young people,' they promised.

"The pastor agreed and the young people kept their promise. The front rows were filled and the remaining rows held surprised and interested adults who enjoyed the 'Special Young People's Sermon' quite as much as did the young people. In fact the whole occasion was so successful that the pastor decided to repeat it once a month and the young people made the listing of possible sermon subjects a matter for exciting group discussion. Well, here are six of our own ministers. Please, sirs, what would *you* do if your young people came to you with such a suggestion?"

"I," announced the very old minister, with a delightful twinkle in his boyish eyes. "I should die of shock and surprise! But if, by a miracle I came to life again, I would preach the sermon. Oh, indeed, yes. If my young people were so much interested!"

The other five ministers were equally agreeable.

"So you see," I concluded, "Unsatisfactory sermons are not the reason, for here are your pastors willing to fit their sermons to your need."

There was a long silence, then a girl arose hesitatingly. A girl, by the way, who was a Geneva camper. Rather slowly, thinking it out as she spoke, she answered the question.

"It isn't because we mind sitting through a long service," she said, "nor is it because the choir is poor or the sermon uninteresting. All these things count, of course. We do enjoy the Sunday-school session and young people's meeting because they are planned to meet our needs, and I think the church services of worship *could* be improved a little, but the real reason we stay away is just that no one has taught us why we should attend. We are told that church attendance is our duty and we see that it is a sort of conventional stamp of goodness to most people. We aren't taught—are we?—that we should go to church not from a sense of duty nor even primarily to be instructed *but to meet God there.* We aren't taught the real meaning of worship. If we were—do you think these other things would matter so much?"

* * *

THE discussion did not stop there, but Mary's conclusion was accepted by the group. She had gone unerringly to the heart of the difficulty. In most churches no one does teach young people the fundamental reason for church attendance or if it is taught in a formal way in catechetical classes and occacional platform speeches, it is overshadowed by the clearer object-lessons of adult conduct.

For the young people are not the only ones who slip off indifferently after the Sunday-school session is over. Too, they are quick to notice that church attendance does not seem to have very much effect on the lives of many people who attend very faithfully—and very mechanically.

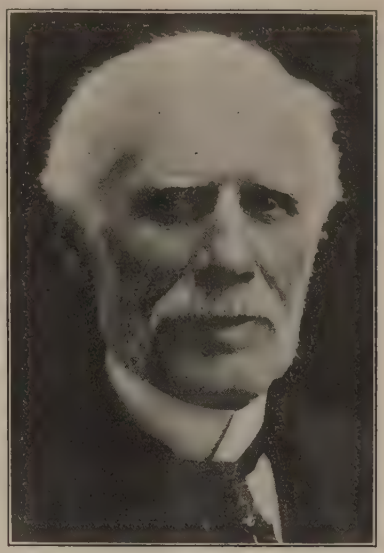
It would seem that some changes will have to be made in the present plan of Sunday services. Someday we may remember that while "Jesus went into the synagogue as his custom was," He did not spend all the beautiful Sabbath day there. He had time, evidently, for a new discovery of God in the world God made and in the people in whom God's spirit dwells. So we may realize that if we continue to offer four or five services a day to our young people and are neglectful of making the most important one meet their needs, they will surely choose a less important but more appealing service.

It seems, too, that church attendance and the whole matter of Sabbath observance are related to problems of sociology as well as religion, problems which will not be settled likely, for a long, long time.

But meanwhile, there are steps which we can take to overcome the difficulty which Mary pointed out and which that very normal group of young people recognized as the answer to the "Why don't they stay to church?" question.

We can teach the real meaning of worship and we can live as if we went to church to meet God there.

And if we do—"Do you think these other things would matter so much?"



JOHN JAMES MACLAREN
July 1, 1840—July 3, 1926

HON. John James Maclaren, former Justice of the Supreme Court of Ontario, life-long temperance and Sunday-school worker, died at his home in Toronto, Ontario, on July 3rd, 1926. He celebrated his eighty-sixth birthday on July 1, but, in spite of his advanced age, was in good health until overcome by a sudden seizure of the heart, two hours before his death.

Justice Maclaren was born in Lachute, Quebec, on July 1, 1840. After a preliminary course at Huntingdon Academy, he attended Victoria College, then located in Cobourg, Ontario. He graduated a B. A. and Prince of Wales gold medallist in 1862; took his M. A. four years after; and later received his LL. B. and LL. D. He was a B. C. L. and later a D. C. L. of McGill University, Montreal.

For sixteen years he practiced law in Montreal, where he was connected with many prominent cases. In 1884 he moved to Toronto, and in 1902 was appointed Judge of the Supreme Court of Judicature in Ontario, and Puisne Judge of the Ontario Court of Appeal. In 1925, owing to his advanced age, Dr. Maclaren retired, leaving behind him a notable record in the annals of his legal profession in Canada. He had the uncommon distinction of being a Queen's Counsel for both Ontario and Quebec. In spite of days full of work and momentous decisions, he found time to add some valuable works to the law library.

For upwards of sixty years, Justice Maclaren was identified with Sunday-school work. His Bible teachings in the men's class of the Metropolitan Church, Toronto, are remembered by hundreds who have come and gone during the many years he served as leader. It was in Cobourg, during his college days, that he first took up Sunday-school work,and it became one of the first interests of his life. Thousands will remember him as a capable teacher and a genial, generous friend.

In 1905, at the International Sunday-School Association Convention, in Toronto, Dr. Maclaren was elected president for the quadrennium, 1905-1908. In June, 1914, he was elected a member of the International Lesson Committee, which office he held until his death. In 1923 he was elected president of the World's Sunday School Association, succeeding the late John Wanamaker.

Among the many positions held at one time or another during his long service, were the presidencies of the Toronto Young Men's Christian Association, Young Men's Liberal Club, Toronto Law and Order League, Dominion Prohibitory Alliance, and the Provincial Sunday School Association. He was besides a member of the Executive Committee of the Methodist General Mission Board, an officer of the laymen's missionary movement, a member of the Methodist Union Committee, and of the Methodist Twentieth Century Thanksgiving Fund.

There was no worthy effort in the fields of education, social reform, religion, or general community betterment that did not have the large-hearted support of Justice Maclaren. The world has lost an honest and an upright citizen, a loyal and a consecrated Christian gentleman. The Christian enterprise has lost an able, fairminded counsellor, a constant and consistent supporter. His associates will ever cherish the memory of one who was always a dependable friend and a lovable brother-in-the-bonds of Christian service.

THE CONTRIBUTION OF THE HIGH SCHOOL AND COLLEGE TO YOUTH

By Joseph M. Artman

ACTUAL living constitutes the fundamental reality in education. All education has to do with the developing of abilities and appreciations that make one capable of conserving and enchancing the skills, techniques, and values essential for the furthering of life itself. The writer therefore, takes the position that all genuine education is not only concerned with the developing of abilities in the way of techniques, skills, and methods, such as skills in action, skills in thinking, etc., but also with the developing of such motivation as insures the worthy use of such abilities in actual living.

The high school and college is generally conceived as concerned with the developing of skills which involve or are the skills of intelligence. One of the greatest contributions of these skills to life is the developing of these skills and abilities in such a way as to cause youth to recognize that they are crucial and essential as factors in the developing of the fundamental life values.

The teacher is the control factor in the developing of such appreciations. The high school and college should feel an obligation to the community in the selection of their teachers. The personality of the teacher, his interests and concerns about the values in human life are primary factors in the stimulating of youth to have creative concern for human values. A study of college life, recently made, seems to prove that the subject matter of the course is not nearly so important as the teacher himself. Wherever teachers are upstanding personalities students are released in high personality values. On the contrary, where the teacher is weak and vacillating, negative in personality, students are deranged and twisted, at least not helped, in their personality values. The fact that the development of personality in high school and college students centers around the teacher himself should lead communities to realize that personal qualities count vastly more than subject matter.

Another contribution we should expect of our high school and colleges is that of reality in education. Many of our schools are frequently dominated by the intellectual or idea theory of education. Teachers say that their task is intellectual; that they are teachers of subjects and not responsible for the character of their students. Such statements are always made by people who seemingly consider knowledge as an end within itself. Wherever the idea as end or goal theory pervades the teaching staff of either high school or college, and education is not considered an essential factor in the development of life itself, artificiality in education follows. Unfortunately, a very large percentage of school work is dominated by the factory notion of gross turn-over or mass production. The whole process is designed to cause students to fit in with the educational scheme and respond not in terms of life interests and life values, but in terms of facts, detached from their real setting. The process of education in such a situation, therefore, standardizes and artificializes youth. Since real knowledge is always knowledge related to its function, we have a right to expect our schools and colleges to so relate themselves to life that knowledge processes which are the chief concern of the colleges become realities to our youth, because functional in actual life.

It is the impression of the writer that our secondary schools are coming nearer actual living with their students, and better introducing them to the realities of life than are the colleges. One reason is that pedagogy is distinctly stressed by the secondary schools, while pedagogy is distinctly discountenanced in the graduate courses of our schools and colleges. A young man taking his Ph. D. in chemistry in a great university asked his instructors to allow him to take subjects in pedagogy. He was laughed at and was forced to continue taking courses in his specific subject. Knowledge of the subject and not knowledge of the student is one of the reasons why unreality enters into our schools and colleges.

The meaning of Christianity comes into our schools through the character of the teacher. The way to introduce Jesus' Way to students is to give the chance of sharing with (fellowshipping with) persons who are living the Way. It is utterly foolish to think that we can lecture or intellectualize people into religion. Religion is a way of motivating life. Even under the circumstances of separation of church and state we have a right to expect the teachers in schools and colleges to be men and women who are seeking to find for themselves the highest way of control. This will inevitably cause them to be religious and hence safe people for our youth to associate with.

We are glad to be able to say that the general trend of teachers and teaching is away from mechanistic lines and toward living for fundamental causes and in terms of great purposes. Motivation is coming to be better understood. Colleges, and especially our high schools, are earnestly searching for adequate ways of releasing youth in the fullness of life. *[Substance of address given at Birmingham Convention.]*

YOUTH'S CHALLENGE TO THE CHURCH

By Stanley High

THE younger generation has been chiefly valued by the Christian church because they are potential adults. I want to emphasize tonight the fact that youth is important to the church, not only as potential adults but as members of the younger generation.

It is a striking thing to go back through history and discover how many of the great movements in the history of the world have been, strictly speaking, youth movements. This is particularly true in the field of religion. The movement that Christ started, after all, was a youth movement. He entered His ministry when He was thirty. He finished it when He was thirty-three. It is worth while knowing that He was crucified not by the youth of Jerusalem, but by the elder statesmen of the church—the Scribes and Pharisees.

Along in the middle ages when the religion of Christ was cluttered by the great mass of orthodox debris, the Protestant reformation came along. To lead that reformation, there was another younger generation. Martin Luther started the reformation at thirty-one, John Calvin joined it at twenty, wrote his greatest book about it at twenty-three. The Wesleyan movement in England began when a little group of college boys, of whom John Wesley was a member at twenty-six, Chas. Wesley at twenty-three and George Whitfield at twenty. It is worth while knowing, therefore, that, historically, youth has made contributions that cannot be lightly dismissed from these problems that we are discussing.

* * *

THERE is a further fact about the youth of this generation. They speak out of a background that has never before existed. The worth of youth more and more is coming to share in a common fellowship. The source of that fellowship goes back probably to the war. There

is one thing that the war has demonstrated: It is revealed that regardless of the armies in which they fought, the youth of the world all believed that they were fighting for practically the same thing.

It is a tribute to our twentieth century civilization that you cannot fight a war in this day and age without placing it on a high level of idealism. If another war comes on, regardless of the economic and political forces that will bring it about, when it finally comes down to fighting, we will be told that we are being sent out to establish the Kingdom of God on earth and precisely at the same time across the lines in the enemy country, another generation of young men, believing in the same ideals, will be asked to go out and fight for the same high ends. The youth who went out on a great crusade have come back to see the great gulf fixed between the world for which they fought and the world that has resulted from their fighting.

Thus we have around the world today youth movements, which are an indication that youth still believes in the high ideals of the war period and is going to make some sacrifice for their religion.

Coming to a consideration of youth in America, there may or may not be a youth movement in the United States. I am not in the least interested in that question. What I do know is that American youth are thinking seriously about worth-while problems. As Christians and church members, we are simply facing a question as to whether or not we will take up and seek to tie up this enthusiasm and idealism to the Christian church.

In the matter of war, American youth have been in the forefront of the agitation for world-peace since 1919. Some of them have been radical. They have gone a long way ahead of where most of the rest of us are willing to go, but already it becomes apparent that they have proved the profits of this great effort to stamp out war.

In the matter of religion, youth is speaking out in no uncertain terms. Youth is asking for a demonstrable religion, a religion judged less in terms of profession than in terms of action. To older people, particularly to Christian people, the youth of this generation constitute an unparalleled opportunity. Thus new tides of thought and interest may be destructive or they may be helpful. Whichever course they take is largely dependent upon the attitude of the older generation. A little sympathy and understanding will go a long way toward enabling the youth of this generation to give of themselves in Christian loyalty to the task of making this world a better place in which to live. *[Substance of address given at the Birmingham Convention.]*

THE CHALLENGE OF EARLY ADOLESCENCE

By Frank M. McKibben

THERE is increasing recognition on the part of religious educators that, while all adolescent years are important for religious development, the years of early adolescence, twelve, thirteen and fourteen, are perhaps most significant in the influence they exert upon the complete moral and religious development of the individual. Many studies of the problem, including the *Indiana Survey*, reveal the fact that a marked decrease in enrollment and attendance in the Sunday school is characteristic of the intermediate department in comparison with the junior department in most church schools. Not only is this true, but, through the meagerness and incompleteness of the program provided for intermediates, the basis is laid for the alarming losses that occur during subsequent adolescent years.

Public school leaders have been conscious of the intermediate-age problem for some years. They have been earnestly and intelligently working toward a solution. The result is to be found in the *Junior High School Movement*, regarded as one of the significant educational developments of this decade. This movement means the provision of specially equipped and separate buildings for intermediate-age pupils. It includes a reorganized and enriched curriculum. A type of school life and program has been developed which is peculiarly adapted to the interests, needs, and capabilities of early adolescents.

Such an earnest and intelligent effort is required of religious educators if the intermediate-age problem of the church is to be satisfactorily solved. Of all the divisional programs of the church school the intermediate program is doubtless the least developed. In many churches the only provision for intermediates is represented in a thirty-minute class session. Fully seventy percent of the Sunday schools of Indiana are completely ungraded. Out of 256 schools surveyed in the *Indiana Survey*, only seven attempted to provide a distinct departmental organization and program. In South Bend, Ind., only two churches out of forty-eight are providing a separate intermediate organization and program. Less than twenty-two percent of the church schools of Chicago provide a separate room for the critical intermediate age.

These same young people are meeting with the richness and attractiveness of the modern junior high school It is inevitable that they will draw comparisons with the offerings of the church. It is imperative that the church provide for this critical age a program as carefully built as that offered by the public school. Nothing short of a graded program of worship study, recreation, service, and evangelism will suffice. Certain organizational features will be required. The church is challenged to provide a *Christ-centered, church-centered, comprehensive, vital* and *attractive program* for *early adolescence.* Only thus will the great losses of the church school be reduced and countless numbers of choice young people be saved for Christ and the church.

THE SWIMMER
By Borjeson

Outline of *Intermediate Method in the Church School.**

Part 1. *The Early Adolescent.*
Chapter 1. The Challenge of Youth to the Church
Chapter 2. Physical and Mental Growth
Chapter 3. Social and Religious Development
Part II. *Materials and Methods*
Chapter 4. The Aim of Religious Education for Early Adolescents
Chapter 5. The Curriculum of Religious Education for Intermediates
Chapter 6. Methods of Teaching Intermediates
Chapter 7. Religious Development Through Worship
Chapter 8. Character Development Through Leisure-Time Activities
Chapter 9. Training Intermediates in Service
Chapter 10. Evangelism in the Intermediate Department
Part III. *Organization and Administration*
Chapter 11. Class Organization and Program
Chapter 12. Principles and Methods of Departmental Organization
Part IV. *Adult Leadership*
Chapter 13. The Adult Leader Himself.

**Intermediate Method in the Church School, by Frank M. McKibben, published by Abingdon Press, N. Y. & Cin.*

WHAT THE CHURCH THINKS OF YOUTH TODAY

By W. Taliaferro Thompson

NOT what might be, or ought to be, but *is!* Not what I think, but what the church thinks. A question not of theory, but of *fact*. In order to proceed, I had to get at *facts*. In the preparation of this address, I wrote to about twenty-five of my friends in the ministry, picking out one or two from each southern state. Some of them are young, some old; some are in small churches, some are in large churches; some are in the city, some in towns. They are earnest, sensible, successful men. I likewise asked about fifty young people, representing all of our southern states, to give me their ideas on the subject.

Of course, this is a small number, and yet I think it will fairly indicate conditions. A large number would give little more light. I remember an editorial of Mr. Bok in the "Ladies' Home Journal" during the days in which woman's suffrage was before the country. He said if the women voted we would have only more votes of the same kind. It would be like dipping a second ladle full of soup out of the same tureen.

Of course, the area involved is limited; but I thought I should get better results writing to men whom I knew, and whose opinions I could weigh than by writing letters to a host of men in different parts of the country with whom I was unacquainted.

I wrote also to those who head up the work of their denominations, and are on the Interdenominational Young People's Commission.

Lastly, I checked up my conclusions as best I could by the recent young people's conventions. I attended one of them, and read careful reports of the others.

Of course, the question isn't an easy one to answer; in fact, I am beginning to think that to secure a satisfactory answer is impossible. In attempting it at all, I am refuting the statement of psychologists that a man will not give himself earnestly to work which is hopeless.

Most of the ministers and many of the young people recognized the difficulty in generalizing correctly about such a subject. One said, "After all my searching, I got but little." Another, "I have written a lot of words, and I realize that I have said nothing." Another remarked "There are too many angles for one to be positive." Yet another, "Now, what I have said is just a confession that I do not know anything," and he is a man who is doing an outstanding piece of young people's work, with a matchless equipment at his disposal.

One of our ablest men begins his reply in this way: "It seems to me they have given you a pretty hard question to answer. To say what is the attitude of the church toward any particular question seems about as easy as to say what a composite photograph of all the people in the world would look like." One friend, however, comforts me in this manner: "I think you ought to congratulate yourself that your subject is 'What is the Attitude of the Church Toward Youth?' rather than the attitude of youth toward the church; the latter is deep water, indeed." I can't say that I have been able to notice the difference in the depth of the water, as in both cases I can't touch bottom. You can imagine with what humility I approach my task.

* * *

DESPITE the difficulty of the question and despite some shraply conflicting statements, I do believe that the replies of all these groups reveal certain facts with a degree of clearness.

The ministers, almost to a man, say that the church is not hostile, not intolerant, not impatient in its attitude. One says, "Certainly not hostile," and another, "Emphatically not hostile." Yet in the papers of the young people the words "indifferent, critical, impatient, neglectful" occur with discouraging frequency. One makes the blanket statement, "The church is as a whole indifferent." Another speaks from bitter experience, "Our pastor is dignity itself; he does nothing for the young people." Another, "The young people feel that the church apparently is not interested in them, except to bemoan their shortcomings, and to convert them into adults who can give real service."

The ministers do admit an amount of indifference, however. "The church is more careless than hostile," says one. One confesses, "The church is impatient because of the excesses to which youth has gone in some things." But another offsets that by saying the church is more pained and grieved than impatient with the revolt of youth.

The pastor of a big city church agrees with him. "I believe that the so-called revolt is not among the teen-age young people to any great extent, but shows itself in those, married and unmarried, from twenty-five to forty years of age. Some of these are parents of those now in the early teen-age, and these youngsters are in a sad state, practically pagan, from lack of proper home influence, but in many cases seeking blindly for light and help. It is the pitiful groping after better things which moves me more than anything else in our teen-age young people."

And another says, "I have not seen much of the so-called impatience with youth. I think most of us who are mature feel some alarm over the new freedom of boys and girls in social relationships and the decline of chaperonage." Such an alarm is natural. No one can read books like *The Plastic Age*, by Marks, *Ruth Talks it Over*, by Vincent, and *The Revolt of Modern Youth*, by Judge Linsday, and not be gravely concerned.

But one man justly recognizes that "there is a tendency on the part of some to apply some scandalous report which has traveled, because it is unusual and exciting, to the entire body of young people and denounce them all in a group."

There are those who feel that the most serious element in the situation is the disposition on the part of youth to throw off all authority in the realm of doctrinal belief.

The pastor of a great church in a state university city feels that "there is being put over on the college youth of today a feeling that they must enter and decide a vast number of questions for the decision of which they are not prepared. Therefore, because they are led to believe, by leaders and others, that the decision of these great questions must rest in their hands, there is much abortive thinking, much unrest, and much intolerance on the part of youth with any authority or recognized right of those capable of forming judgments for them until they are in a position to form their own wisely."

Another minister, however, says, in no complimentary way of his fellows: "The general attitude of the church toward youth is, I believe, one of impatience and want of sympathy with their views; especially when they say anything that is not in harmony with our traditions and standards. I feel that I know a number of ministers (I may be mistaken) that have no patience or tolerance whatever with any boy or girl who is not in absolute harmony with the church. They had rather they would not think at all than to express views that are not of the traditional type."

One man is not over-anxious because he feels that youth's extreme attitude "is just a fad which will soon pass after a little experience with the thrill of the new freedom. We feel somehow that the present conditions about which we might desire some change will right themselves through the soberness and good taste of the young people."

The young people feel that the church is critical. "The church is critical of young people's conduct apart from the church." "It thinks they are too far gone to do much with," "that we are flippant beings not responsible for anything." "It is critical of us for doing the things we do and for not doing anything when they offer us nothing to do!" "They honestly don't know whether they think modern youth are better or worse than they used to be."

Yet, when the "Homiletic Review" asked that question of several hundred ministers in 1923, seventy-five per cent of them said they thought the youth of today are better. They recognize that youth is not so much worse as different.

* * *

BALANCING the statements of young people and ministers over against

each other, things aren't so bad as some have feared. The church is not hostile, not really intolerant. Many of the ministers claim that the church is interested, sympathetic, appreciative.

The best indication that this is true is not that the ministers make this statement, but in the fact that I wrote to twenty-five ministers and received twenty-four replies. One of them wrote four single spaced typewritten pages, a number of them two pages, several of them said that they had held my letter to think about it, and others talked the matter over with their workers and their young people.

One of them said, "The attitude of the church is one of deep interest and sympathy." Another, "The church is warmly appreciative of those young people who show an interest in religious affairs and a willingness to take their part in the worship and work of the congregation." Several state that they feel that their youth are deeply loyal and that they rejoice in the way they attend church and Sunday school.

Some of the young people feel that this is the attitude of the church. Let me quote from two: "The church, as a whole, is sympathetic toward young people." "The church, as a whole, is feeling her duty toward youth and is earnestly and honestly striving to do what they want and need and what is best for them."

Of course, some of the young people are not sure of this. One says, "The attitude of the church is one of indifference and lack of sympathy." One minister counters with the assertion, "The young people are not sympathetic toward the church."

But there are ministers who feel that the church is not sufficiently interested to try really to solve the problem that youth presents. "The church is interested, but manifesting this impractically and wholly inadequately." "Of course, if you were to ask any one if he were in sympathy with youth, he would answer in the affirmative, and I believe they would be honest in saying so; but I doubt if they are interested as deeply as they think."

One young person describes the attitude of the church as "one of mild interest." One excuses the church in this fashion, "They have gone along in the old way so long they don't know how to meet the need of young people, and the church is without capable leadership." One blames the church for indifference, "They try to get the young people into the church, and then they let them alone." Another is severer still, "Our pastor has no faith in and misunderstands young people."

Some letters indicate that the church is not able to trust youth to think. Dr. Coe, in *What Ails Our Youth*, says, "Many things may or may not ail them, but the first overwhelmingly significant fact about them is that they are endeavoring to think for themselves. . . . Tradition says, 'Age for thought, youth for action—under the guidance of this thought.' But the aggressive minority among our young people boldly take youth to be a time for both thought and action."

But one minister writes, "To your question, 'Is the church anxious to give youth a place in its councils, and in its official life and service?' I would answer, 'No,' as to the councils and official life, and 'Yes,' as to service." Another strong man speaks more vigorously, "The tendency to put children in mature positions, and young people in courts of last resort is bound to issue, in my judgment, in their own confusion and distress, for it is against the laws of natural procedure. . . This may be the trend of modern religious education —I do not know—but if it is, it is little short of deplorable, to my mind. We are in great danger of putting our young people in an impossible position, in one in which they are utterly incapable of functioning, and then look with great and serious finality upon their utterly imperfect findings."

At the Atlanta Convention of the Southern Presbyterian young people, when the findings committee made its report, the chairman found it almost impossible to keep the older men present from speaking, and molding the report. At Evanston, one of the older leaders rebuked one of the students for being untrained, and, therefore, incapable of giving a valuable opinion on one of the questions, only to provoke a storm of disapproval from the whole group. The young people feel that they are not trusted to think on important matters. "The church has an attitude of partonizing; they don't respect the opinions of young people very much."

Dr. Albert Parker Fitch, one of the adult leaders at Evanston, seems to agree with the ministers who are a little afraid of youth, for he said to that convention, "You are lovable, but irresponsible and superficial. Your minds are undisciplined and dissipated. You have impressions of ideas, but not ideas. A little less intellectual conscience and a little more moral conscience wouldn't hurt."

Dr. Coe, on the other hand, observing the same conference, writes, "That youths tend to become cautious when they feel that great concerns are in their keeping was amusingly evident from the prepared speeches of the students. . . The most drastically radical speeches were made by mature persons. . . Think of the almost ironic humor, then, of radical pronouncements by mature persons against a background of youthful caution."

We must remember, though, that the Evanston conference was made possible by the church, through the cooperation of the denominational leaders, and through funds contributed by the denominational boards. It met in a church; its members were entertained by homes of the church; and its proceedings were watched, without interruption, by hundreds of church leaders in the gallery.

The church to some does not seem to be able to trust youth to do anything worth while. One minister seems to feel that they are incapable and lack initiative. "An amazing thing to me is that the church should have to do so much for young people. When we were growing up we did these things for ourselves—our church work, social functions in the church, organization, etc., etc. Now everything has to be done for the young people. They seem to have no initiative. To me this is the outstanding contrast between this generation and the one to which you and I belong. The church did nothing for us then, but we did a great deal on our own initiative."

One minister writes, "The church is sympathetic with the young people to a certain extent. They are not given any really responsible positions or work in the church." Another says, "The officers in the church would say they are interested in the young people, but they are not interested in giving them any real authority."

The young people feel this. "I think the attitude of the church toward the young people is sympathetic, and the church believes in training the young people. I do not believe, however, that the young people have enough voice in the affairs of the church."

Yet another minister affirms, "The church does not realize that the young people are really capable of doing things, and doing them exceedingly well." And several of our men say that they not only use young people as ushers, but that they have them on their official boards, one man having six young people as deacons, and finding that they worked splendidly.

One of our best men said that young people weren't always faithful. "We are prone to idealize youth and give it sometimes a position unwarranted by the practical application of experience. They are not clamoring outside the church door to be let in for hard and faithful work. Many, many of them are willing to follow, want to do something, and will do it to the best of their ability. But I should say most of them, whether in colleges or universities, or in their home communities will have to be sought out, carefully nurtured, and patiently trained before they are safe. Again and again I have seen them suppose they wanted to do something very badly and felt a bit that they had not been urged to the forefront; only to notice that when they were placed in positions of responsibility they soon failed in that necessary quality of faithfulness."

Other men, however, speak of the faithfulness of youth. "I find that youth responds to every call made on them." "They take a deep interest in the church work and are extremely loyal."

If young people are not capable and faithful, perhaps it is the church's fault, as has been indicated. It may be that we have not trained them for their tasks. One man emphasizes this. "Give young people a certain amount of authority and privilege as they are prepared for it. Thus they perform the work well and with distinct intelligence. Train young men in the office of a deacon and then make them elders, and you have got something."

Perhaps we have not given them proper encouragement. "When we undertake

anything, they wont cooperate, but say, 'It will soon die down, let them alone'." Another speaks of a pastor who had done nothing to make a meeting of the young people a success, and when it was poorly attended, "Nodded his head and said, 'Yes, that's just what I've said. Young people rush into things with thoughtless enthusiasm and trouble always follows!' "

Perhaps the church hasn't adjusted the work properly between the young people and those older. "They don't know how much to hand out to young people and how much to let them do for themselves."

Perhaps there hasn't been challenge enough in the work offered to young people. The pastors realize this. "We have never made youth face tasks which they consider worthy of their best, consequently they are not interested beyond a certain age." "I believe we are trying too much to amuse and entertain them, and to minister to the lesser needs of their lives, trying to put ourselves on a level where we think they are living and that perhaps we are failing them in not striking the deep spiritual note, and putting all of our appeals on a high spiritual level."

Our young people feel this, too. "The church considers them incapable, and offers them nothing challenging. It notices them only at the time of the financial drive." "Very little has been required except superficial service of slight responsibility." "The church does not give them a chance to show what they really can do. But young people *can* do, and *will* do things if they are given a *real* opportunity." "The church seems to be hesitating a little in giving them real tasks to do, as it is advised by some far-seeing, understanding people, and is still offering easy jobs as bait, rather than real tasks as a challenge."

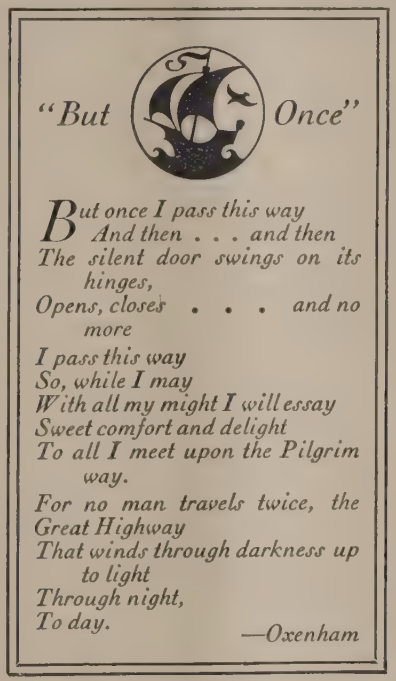
Both pastors and young people feel that perhaps the main trouble with the church is ignorance. One pastor says, "The church is interested in youth and is eager to do something for them; but it is ignorant of youth." Another expresses it in this way, "The church wants youth, and youth wants the church, but they have not been able to understand each other enough to get together. It is a problem of perplexity rather than of hostility or indifference." Another puts the same idea in a little different form, "The church is wonderfully patient and forbearing in regard to the so-called revolt of youth, and is anxious to give youth a place in its councils; but we feel our inability to understand the youth of the present day, and are without any clear idea as to how we can best serve them." Another laments, "The elders of my church do not understand youth, and seem to be of another race from them."

Several young people voice their opinions in similar vein: "The church doesn't understand young people." "The church has neglected young people, but wants to serve them now and doesn't know how." "The real attitude of the church is a rather mixed affair. I think they want to help us, but seldom know how." "Their failure is due to a lack of knowledge of the young people and of their value to the kingdom." One puts it more sharply, "The chief cause of the church's failure with young people is rank ignorance." One throws up her hands in despair, "The older people are beyond remedy. They do not understand young people at all." And while she doesn't add, "and never will," it is implied in the tone of her paper.

* * *

YET this dark picture is lighted up by expressions from both ministers and young people. One minister writes, "The church is making a great effort to understand young people and to meet their needs." Another says, "A group of younger workers are growing up who seem to have much sympathy with them, and to see much good in them."

And the young people add, "The church is making a real study of the characteristics of young people; before this she did not try to understand them."


"But Once"
But once I pass this way
And then . . . and then
The silent door swings on its hinges,
Opens, closes . . . and no more
I pass this way
So, while I may
With all my might I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim way.
For no man travels twice, the Great Highway
That winds through darkness up to light
Through night,
To day.
—Oxenham

That such a study is with result is indicated by what another says, "There is a better understanding of youth by a large number of people in the church today than there ever has been before."

Every minister's letter was hopeful about the young people and about the church Not a note of pessimism or despair was struck! One says, "We are in a renaissance of the church's interest in youth. We have not come very far; but we are on the way, and the small effort which the church has put forth in its local work, and in its young people's conferences has had marvelous results."

The young people are as hopeful as the ministers. Twelve of the forty-five letters say that the church is awakening. One says, "It is just beginning to wake up." Another writes, "She is slowly waking up" but they all maintain that the church is actually "waking up to the needs and to the abilities of young people, and is beginning to work out an adequate program for them."

The only doubtful note that is struck by a young person is this, "In the smaller churches, and in the country, the older folk are indifferent and offer the young people no help nor opportunities."

I believe that we must all agree from what ministers and young people say, and from the way in which the ministers themselves are burdened by this problem and are giving themselves to it, that the "church is more anxious to do something for youth than ever before." Her attitude is one of increasing interest, increasing understanding, increasing appreciation, increasing trust, increasing hope. To this the young people's leaders agree, and I could duplicate from their letters every favorable statement I have made.

* * *

FROM all the material I have gathered, these facts stand out as additional evidence of the awakening of the church:

The committees, or boards which head up the young people's work for the denominations are more sympathetic toward youth. The boards are employing larger and better trained staffs than ever before, and these leaders are working programs out more comprehensive, more challenging, better adapted to youth's needs and interests than they have been able to do in the past. The local churches are coming to a new attitude toward young people's recreational and social life, and are erecting and equipping buildings to meet their needs. They are securing more full time young people's workers than we could have dreamed of ten years ago, and are developing organizations and preparing programs that really satisfy the young people. They are turning over their night services to the young people quite often, and are using them in the church financial canvass, on the board of ushers, as officers and teachers in the Sunday school, as members of young people's council, as teachers in the daily vacation Bible school, and as stewards and deacons, and elders in the church. One man says he believes the reason more young people are not on the official boards of the church is because the ablest of them are away at college during this period of life.

As for the young people, there never was a time when so many of them were in Bible classes, when so many of them were serving in the church, when so many of them were attending conferences, and studying in leadership training classes, when so many of them were giving themselves to whole time Christian work, and to secular work with a Christian motive.

The future is brighter still, for in our colleges, and in our seminaries, chairs of religious education are being established; and chairs are growing into departments, and departments are becoming schools of religious education. Through leadership training courses, the church itself is going to school. A new leadership is being raised up in the church which not only loves youth, but which understands youth, and knows how to work, not *for*, but *with* youth.

The youth of this generation—better, when given a chance. The church is beginning to give them a chance. *[Address given at Birmingham Convention.]*

THE LAYMEN'S LEADERSHIP OF YOUTH

By Cecil H. Gamble

BECAUSE of the connections to which our Chairman has referred and those who first floated that "floating product," it has been my privilege and good fortune to have opportunities and advantages which do not fall to the lot of all. Consequently, I feel that a very definite responsibility rests upon me to do anything I can, small though it may be, to advance the cause of Christian citizenship.

Any slight qualification, which I may have to speak on the subject of the laymen's leadership of youth in the cause of Christian citizenship probably lies in the fact that I am the father of a family.

In addition, I have had some experiences as a Bible-school teacher of several classes of boys and now as a Bible-school superintendent and several years' connection with the Y. M. C. A. movement. In any event, will you permit me to speak out of and of my personal experience; in no sense as an expert but simply as a layman.

* * *

AS WE look back over the pages of history we cannot help but be impressed by the splendor and magnificence and a very real degree of culture and learning of the ancient civilization of Egypt, of Greece, of Rome, of Spain, as well as other countries. But where are those countries and their boasted civilization today—gone—disappeared. Why? Because of a lack of civic righteousness.

Last Saturday evening I heard an official of the National City Bank of New York describe the economic living conditions of different countries, contrasting the average daily income of twelve cents for the people of Italy and a daily wage of fifty cents for the women laborers in the steel mills of Belgium, with the condition of the workers of America. Here organized mass production is constantly tending to make the product of man's labor cheap, but the price of man's service high.

The natural result of this tendency is to provide the individual with the opportunity and the means for a fuller and broader life. Will that fuller, broader life be simply fuller and broader in material things?

Is it not possible that America is now being put to the test of material prosperity? If such be the case, we do well to consider the question of Christian citizenship.

I recently had the opportunity of reading the conclusions adopted at a meeting of the deans of one of our great universities. In this document they unanimously stated their opinion that there was an imperative need of some religious influence in the life of the university for it is their conviction that education without some religious basis and background is dangerous. Religious education, therefore, is today a subject which is very much to the fore in the minds of thinking men and women. The growing demand in universities for a course on this subject and the fact that in a number of institutions it is one of the most popular courses, is a gratifying and hopeful sign.

* * *

IF IT be true then that today there is a growing realization of the absolute need of a broader religious basis in order to maintain our boasted civilization; if, as I believe from my own personal contacts and experiences, there is a growing and active inquiry on the part of our youth into religious questions, into the teachings of Jesus Christ, how are your professional religious educators, how are we Christian laymen going to fulfill our duties, how are we going to meet: how handle the situation?

What are our young people asking? What do they want to know? When I was a boy certain well meaning, probably religious individuals would use as a method of approach the question—"Young man, are you prepared to meet your God?" Needless to say they didn't secure an alert or interested audience. Boys and girls, young men and women, youth today is not concerned with the question of dying; they are trying to solve the problem of living. They are not concerned with, nor interested in dogmas, creeds, sectarian beliefs, theological doctrines, and questions.

How I get out of patience with those who waste so much precious time and energy, and create discord by demanding and fighting for the absolute, and unquestioning acceptance of this or that particular form of belief. Can't they see that so far as humanity in general is concerned, they are dealing with non-essentials, and in the meantime another generation of youth has come and passed on, working out their life problems as best they can.

Did Jesus argue? Did He outline a creed? Did He preach doctrines? No, He simply lived a life, the Jesus way of life.

I don't recall that as a boy or young man Jesus was ever definitely or graphically pictured to us as one who lived the normal life of a boy, taking His part in the daily work, play, social contacts, etc., in His family and community as one who took His father's place in the business and became the responsible head of the family, and then having discharged that responsibility felt within Himself the urge and ability to fill a larger place in the world.

In my educational period Jesus was never described as a man of good physique, muscular development and vitality—an outdoor man, and of exceptional social qualities, an able and skillful executive—an expert on advertising—a popular guest—as the founder of modern business, and yet was He not all of these?

If you want to know what I think will appeal to the youth of today, and build strongly for Christian citizenship, read that wonderful picture of Jesus, the man, the Son of God, by Bruce Barton entitled *The Man Nobody Knows.*

* * *

AS A Bible-school superintendent, I keenly appreciate the absolute need of professional religious education. We must have those whose business and profession it is to know and provide the best principles and methods for Sunday-school operation, lesson system, teacher helps in tabloid form and practically fool-proof, experts who can tell us how to make the Bible-school instruction sufficiently interesting and gripping to solve the problems of attendance, advisors who can help us answer the question of parents—support and backing.

Personally I believe to make religious education efficiently effective, we must have trained local directors of religious education and any superintendent who has opened his school exercises ten minutes late intentionally, as I did last Sunday morning, without one teacher present, and I have an exceptionally good corps of volunteer teachers too, is pretty apt to be an advocate of paid Bible-school teachers.

Just in passing may I point out that in this whole problem we must be careful not to try to adopt programs, policies, or methods which may be absolutely ideal educationally, but will not work practically because of limiting handicaps, and conditions with which all Sunday-school workers are familiar. Let the tendency and effort be for constant improvement in standards and accomplishments, but let us be sure to be practical in order to get some results as we go along.

In the Y. M. C. A. we feel that it is the layman on boards and committees who really put vitality and spirit in the movement, and in my own experience I have seen it work. I know it to be a fact the same thing is true in religious education. Therefore, I am keenly interested in the layman activity in this movement—in the layman's leadership of youth.

I have frequently said I believe the minister's job one of the easiest in the world to get by on, and the hardest in the world to make good at.

Fortunately when a boy, my two or three ideals were successful outstanding Christian business men who very definitely showed their Christian profession and, therefore, a number of years ago I determined that I want to be considered a successful business man because I felt that in that capacity I would have the greatest influence on boys and men younger than myself.

YOUTH is a great imitator as all of us who are parents realize, sometimes not without regret.—"Daddy talks that way."

Yes, I know out of my own efforts, out of my own failures, that the enlistment of efficient layman leadership is a real problem and particularly so among the men, so many of whom carry their religion in their wives' names—and I haven't any sure cure or satisfactory solution of the problem. But when we do find a successful business or professional man who is willing to use his exceptional personality and his life as an active example and direct influence for Christian citizenship, what a powerful force we have for the Jesus way of life.

Does the spending of one's energy in a service of Christian leadership of youth bring any reward to the layman leader? Among the list of 1925 suicides we find:

77 Millionaires
88 Heads of Corporations
73 Bankers
30 Social Queens.

Would they have found so little worth while in life if they had been giving Christian leadership to youth? What do you think it meant to me to recently hear one of my former Sunday-school boys, some twenty odd years my junior, say that he always considered me one of his best pals?

This past fall I stood before a church full of university girls and boys, invited by the students themselves to address them in one of their all university religious services, under the auspices of the university Y. W. and Y. M. C. A. Most of you, if not all of you, out of your own experience can appreciate the thrill, and at the same time, the humility I felt as I looked into their eager faces and felt their searching attention.

Oh, we will build together for Christian citizenship, if we Christian laymen will give ourselves to the leadership of youth, and by our acts and words, by our lives present to them the picture of Him whom we acknowledge as Lord and example. [*Substance of address given at the Birmingham Convention.*]

HOW CAN THE INTERMEDIATE PROGRAM BE MADE ADEQUATE FOR PRESENT DAY NEEDS

A Discussion Led by Mary R. Allison

THE following is a brief digest of the principles of program building with which the intermediate department discussion was introduced.

It is possible to pursue two quite different lines of thought in considering how a program may be made "adequate to present day needs." For example, one might ask, "Is our task to consider the present day needs of boys and girls twelve to fourteen years of age, or the needs of the world as we see it today which the intermediates of today must meet as the responsible adults of the next generation?"

Conscious that educational methods are far from leading boys and girls in purposeful living here and now, we feel that we must begin with this present problem, being mindful all the while of the far-off "better day" for which we are building with this youth. Remembering Stanley High's words in the *Revolt of Youth*, "The youth of the world pointing the way to a new day which statesmen have failed to bring to pass . . . the manifestations of the youth spirit . . . furnish constructive evidence that from the bewildering confusion which seems to have engulfed the world a new world structure may arise, built, perhaps, after the manner of the ideal which youth professes." Let us as leaders accept as our task the understanding of the problems, ideals, and longings of youth so that we can help them to realize themselves, using as the means to that end the present situations in which we and they find ourselves. In other words, instead of superimposing "a program" we are going to place the experience and steadiness of our adult years side by side with the eagerness and adventure of youth so that with the utmost freedom of experimentation youth may "live his own life" and discover "the way" with adult guidance always at hand when needed.

If I ask you why you are leaders of youth in churches, your reply will likely be two-fold: (1) because we are interested in youth; (2) because we believe that the church desires and can think in terms of the complete development of the girl or boy as no other agency does. It is the program of religious education that leads out (e-duco) the life of a boy or girl in the largest possible way, i. e., the religious way. "Religion is not a part of life or apart from life but life at its best."

How Do This?

BUT what of "a program" to aid one occasionally?

There are certain great principles which will be elements in any program of religious education that is to adequately lead boys and girls into the experience of full, rich, abundant living.

It must aim at *complete living* for the individual. The words "four-fold life" have been used so frequently and glibly to indicate a program of standardized and possibly artificial routine that it is well to clarify our minds as to what is meant by wholeness of life. To many the use of slogans such as "To Cherish Health, Seek Truth, Know God, Serve Others" seems a saner way of presenting the truth of the fundamental unity of life. In any truly educational program we are conscious of the *whole* girl at whatever point we touch her—be it party, worship service, or hike.

It would be a *comprehensive program.* If it is a program or way of living it must recognize the various agencies that make a contribution to the life of youth—a boy's home, school, church, and community are the main areas that provide the life situations out of which his life emerges. His character will be the sum-total of the responses to the situations. It will change as his attitudes change. The challenge of any leader is to stimulate the youth to relate himself aright to life, to know how to use the materials which these offer to guide the character development of youth that he may achieve full rounded personality.

It will be a *church centered program.* It does not take a great deal of thought to recognize that a program which is made by church people for the youth of the church will, because of many-sided church activities for which it provides, more readily convince youth that work, fellowship and recreation stand side by side with so-called religion—nay that religion is but the spiritualization, the right motivation of all life.

Moreover no girl or boy can be loyal to more than one group at a time. We have to decide whether it will be an outside organization or the church. We must face, too, the question of the channel through which the program will be carried out. Is there not a difference between the group which is "part and parcel" of the church life, such as the Sunday-school class, and an outside unit of organization, even though the meeting be within the church, with its sanction, yet recognizing executive authority from outside? Is there not a difference too, whether the channel through which the youth participate be a small, intimate group—a Sunday-school class meeting with its teacher in intimate and many-sided contact in the midweek to supplement the Sunday teaching and worship, and the "mass" organization in which group identity is lost and the backward, shy individual may easily be pushed into the background by the more aggressive potential leaders? Certainly our *church* program should provide for Sunday and midweek contact of youth with the church, better still if allowing for church-school grouping for at least a part of the program.

The program should be *truly educational.* It should recognize two great principles of learning. First: that youth learns far more by doing than by listen-

ing to information which we as adults consider useful for them to acquire. Modern educationalists speak of this as the "project method" which is just another term for selecting some enterprise upon which youth wish to embark and then proceeding by a series of steps to capitalize on their spontaneous interest in seeking the information necessary to its accomplishment. The second great principle is that we learn by practising that which is satisfying, in harmony with the desires and interests of the boy or girl, else attitudes will be developed which are the direct opposite of those we hope. Thus we see that it must be a program of activity—activity which is natural, self-chosen, and satisfying.

The program should allow for the *variability of youth.* It will not only be a group program but it will give a large place to the distinctive characteristics of each individual. The test of real leadership lies, not in the efficient execution of group programs, but in helping individual boys and girls to help themselves, by discovering and developing their latent talents, their natural "bents," by stimulating him or her to habits of feeling, thinking, and acting which will result in a life outwardly developed but with that fine inner control and well proportioned sense of values that is an essential ingredient in wholeness of personality. [*Substance of address given at Birmingham Convention.*]

SENIORS AND PRESENT-DAY NEEDS

By Edward H. Bonsall, Jr.

THIS GROUP faces the high school and younger business group and our discussion must be limited to the appeal of the program of the church to that particular age group.

We must first face the fact that young people today are not essentially different from young people of any other generation. They face the same temptations and they face them with largely the same equipment that previous generations did.

The home is not as effective in Christian nurture and background as formerly and the church in many cases has not adequately faced its opportunity with youth. Young people themselves are perhaps a bit more outspoken and frank, which is in itself a good not an evil.

Present day needs then are just about what needs have always been. They will include: a Christian home life with an acknowledgement of God in the home; a new attitude toward school, which will make school a means to a spiritual end rather than a merely material end; a church that adequately builds into the life of young people the Christ spirit; a vision of service to the community; opportunity to develop friendships, to express ideals in action, to use abilities,—all in the Jesus Way of living.

Facing the church program for young people with these needs in mind and the desire to make this program adequate, we must eliminate competitive groups with overlapping programs and find a program on which we can unite for the building of the kingdom among young people.

We must establish and train a leadership for young people that really leads in the things of the kingdom, that knows the Bible, has thought through the bases of faith, that is willing "for their sake" to consecrate itself.

We must create in young people a spirit of the Great Adventure. Christianity is a way of life not just intellectual assent to ancient formulas. To be a Christian is to live like Christ: to be humble, attractive, thorough, sincere, wholesome; one who loves his fellow men and constantly seeks avenues for serving them.

Any "newness" about the program must be in its emphasis, which will be upon young people and Christ and the resultant "will to be the servant of all."

We must believe with Dr. Weigle that "he alone is free who has found God's will for his life" and we must help boys and girls to find that "will." [*Abstract of an address given at the Birmingham Convention.*]

HOW CAN THE CHURCH PROGRAM FOR YOUNG PEOPLE BE MADE ADEQUATE FOR PRESENT DAY NEEDS?

By Clarence N. Wright

IN THE Birmingham Convention discussion based on the subject of this paper a sharp debate arose as to whether the phrase "present day needs" should be interpreted as referring to the personal needs of young people, or as referring to world needs. The exchange of opinion which followed brought most of the members of the discussion group to believe that the church has little chance to help young people meet world needs successfully until it has helped them meet personal needs. The world needs of today were discovered to be the result of unmet personal needs of yesterday.

It is true that a small group of men have been wandering up and down the land these past few months leading us to believe that the youth of the country is in revolt, and that this revolt is due to a realization of the mess to which adults have brought the world. This group are making the mistake of judging all young people by the small minority who attend institutions of higher learning, and one is led to believe, upon investigation, that even here it is only a very small percentage of this favored class that are consciously "in revolt" because of certain needs which they believe they see in the world.

The professional agitator appears in a public meeting before a group of young people, young people who are far from any kind of revolt, and by playing on "mob psychology" and unhealthy emotionalism, succeeds, in many instances, in exciting such a normal group to the point where, leaving the building, they believe they *are* in revolt. Even here, however, the artificially stimulated "revolt" in youth is temporary, lasting in most cases only so long as outward stimulation is continued. Young people, on the whole. do not normally project themselves beyond their immediate personal needs until these needs have been satisfied to such an extent that similar needs in the social group are recognized and seen to be open to solution.

The church, therefore, is called upon, in the first place, to help young people meet their own personal needs. If it succeeds in doing this it will, at the same time, be preparing them, as individuals and as groups, to cope with and satisfactorily solve the baffling world problems which all will admit are in existence.

* * *

TO discover the needs of young people it is only necessary to live through the day with them, and thereby witness where their lives are lived. Obviously the *home* will be found to be one center of life (though unfortunately to an increasingly limited extent) of our young people. For some the *school* will offer itself as an activity-center; for others the activity that centers around *employment* will be found presenting its problems. One could not live through a day with normal youth and fail to discover

the important field of *recreation* as a focus point for another set of needs, and finally those whom we can reach through the *church* will name this institution itself as an "activity-center" and therefore a "need-center." It will be observed that these five main "need-centers" parallel five main "interest-centers" of youth, and the church which would help its young people must work out its program in these fields.

The "tool" of the church in any character-shaping enterprise is its curriculum; curriculum being understood to mean not only a certain body of knowledge which it is desired to impart, but more important still, a set of experiences which it is hoped to lead the individual to enjoy. We have discovered that curriculum building is a more complex task than simply setting down a few bits of biography, history, and geography which we want the pupil to master. It includes this, to be sure, but goes beyond it in an attempt to lead the pupil into certain activities which will help him to appropriate for himself certain standards of conduct which we term Christian. When the curriculum was thought of simply as a definite body of knowledge which it was desired to impart, it was easy for a group of men sitting thousands of miles away to draw up a course of study for all young people of the same age the country over.

With the new conception of a curriculum, however, it is doubtful if any group, no matter how wise or how experienced, can build a course to satisfy the needs of a nation of young people. It is becoming increasingly clear that each individual church must work out its own curriculum for youth, indeed, a highly successful program will mean the formation of a curriculum for each individual young man and each individual young woman; a curriculum based on careful study of the individual involved.

Paul, from the wealthy home, and Arnold, from the poverty-stricken home, cannot be subjected with equally satisfactory results to the same curriculum, though they attend the same church and are members of the same class. Paul comes from a home where luxury prevails, where the work is done by servants, and where mother is a woman of leisure. Arnold comes from a home of three poorly-furnished rooms which accommodate more people than are accommodated in Paul's home of fifteen rooms. In Arnold's home all the housework is done by mother, and that after she finishes her day of labor in a city factory. Paul graduated from a private preparatory school and plans to enter an exclusive eastern university in the fall; Arnold was taken from school as soon as he was old enough legally to earn a salary. For his recreation Paul has the run of the city's private clubs, and the use of his father's purse; Arnold must content himself with those forms of recreation that come after work-hours and that require little or no outlay of money. Both of the young men have "good stuff" in them; both of them are very much worth helping, and though the character which we strive to build into these two young men is fundamentally the same, being Christian, it must be obvious that it will not express itself in identical ways, nor can it be developed by identical means.

Clearly, then, the church, striving to help its young people cannot depend on a nation-wide curriculum or on a standardized program, no matter how baited it may be with symbolism, ritual, and attractive badge and button awards. This being true it is apparent that one who attempts, in an article such as this, to suggest a definite curriculum that would help any and every church in meeting the needs of its young people is treading on dangerous ground. Broadly speaking, the curriculum must meet young people in the five named fields of their needs and interests. It must help them in their home relationships, paying particular attention to essentials for the building of a Christian home; it must supply experiences to assist in solving the problems of school life, such as the testings of honesty, self-control, stewardship of time, and many others which come when a young person moves to the distant university town; it must recognize the importance of submitting standards for the conduct of business, revealing the dignity of labor, the demands of Christian brotherliness in the field of employment, and the proper use of capital and labor for the good of all mankind; it must help young people in their recreational life, being certain not to overlook the thrilling challenge to help in a healthy mingling of the sexes, and so aid young people to order their social life that strength, and not weakness of character will result; and it must give constant opportunities for young people not only to understand the church but to help it in its mission to the community and the world. This the curriculum must do; and it must do it not through overmuch emphasis on bodies of knowledge but through leading pupils into controlled experiences in these fields and directing them to these bodies of knowledge as source material to be used in forming their own standards of conduct.

The problem, then, of helping young people meet their own present-day needs finds no ready-made solution. The price which any church must pay for success in the solution is that of careful study of its own young people and their peculiar needs, and equally careful construction of a curriculum of activity based on these discovered needs.

THE BEGINNINGS OF A MISSIONARY PROJECT

By Chester A. Kerr

AT THE request of the superintendent of the Sunday school, the director of religious education was making the annual plea to the school for generous help in raising the balance of the missionary budget. During the talk, the superintendent, seated in the rear of the room overheard a tenth grade boy remark, "Well, what did we have to say about that pledge—or what the money was for, or anything? Nothing!"

The Sunday school in question is that of the First Methodist Episcopal Church at Montclair, N. J., but the sort of incident, it is felt, is fairly common, hence this story.

It should be explained that in this school there is an organized student council, consisting of one or two representatives from each class, in the junior, intermediate and senior departments. The council had, at the time the above incident took place, two standing committees, worship and social.

The immediate result of the overheard remark was a request from the superintendent to the president of the student council for a meeting of the council. In that meeting the superintendent frankly told of what he had overheard, said that he was deeply concerned, and asked the council if there was anything which could be done about it. And just as frankly he was told: that the pupils were willing to give money for home and foreign service, but that they'd like to have some say-so about how much money was raised and for what it was to be spent; further, that they'd like to see each class have something distinctly it's own to do, and that the word "missions" had been heard so much that everyone was tired of it and that any committee appointed had better have some other name. As a result, the president of the council appointed a "service committee" with full power to work out plans and submit them to the Sunday school.

At the first meeting of the service committee, three questions were raised: how could they find "projects" to suggest to different classes; how much money, or on what basis should classes be asked to give; and, how interest the rest of the Sunday school. As it worked out, they discovered that there were several ways in which they could find projects: reading letters from missionaries in the church papers, asking church members who correspond with missionaries, and from the mission boards of the church. The council members decided to do the first two things and asked the director of religious education to visit the mission boards. The matter of a basis for giving led to a lively discussion, but finally, as a result of one girl remembering that her class had earned some money for another cause (the entire class working together), this was set for a goal: "A dollar earned by group effort for every dollar given in collection."

This meant securing individual pledges from every pupil in every class, for a definite amount per Sunday for the coming year. Happily, it was just time for the annual Sunday school duplex envelope pledges to be taken anyway, so this scheme would fit in well. In order that every pupil should be able to make his pledge wisely, it was decided to send letters to every pupil and his parents, explaining the whole matter and asking for cooperation in deciding on a pledge.

When it came to the matter of interesting the whole school, there was a perfect sputter of bright ideas. One boy of the committee remembered that two of our girls had won prizes in a poster making contest, and suggested that we have to work alongside of the service committee, an "art and poster committee." Upon request the president of the council said he would appoint such a committee. Then it was suggested that the poster committee make one poster representing each of the different "projects" to be presented to the Sunday school for selection, and that these posters be displayed in the main room of the Sunday school. Later, the idea cropped up that for a preliminary presentation it would be fine if we could only have radio messages from each of the different countries in which we hoped to have projects.

The second meeting of the committee listened to reports from committee members and from the director of religious education. Fifty possible projects were listed, ranging in value from $15 to $100. From this list, twenty-five were selected, located variously in China, Korea, South America, Africa, India, the Phillipines, and our own country. As one of the boys was locating these projects on the large world map which hangs on the wall of the Sunday school room, some one suggested that we should light up that map by placing a light on each possible project location. The committee boys very gladly decided to do that. Then, the director of religious education reported a conversation he had had with a church member regarding the radio idea, which made it seem much less wild, and that suggestion was passed on to the boys to work out also. Then a list of the twenty five projects was given to the chairman of the poster committee, and that committee set to work, ransacking books and magazines for suggestions for the posters, and began producing the posters which would make the projects vivid and real to the school.

* * *

SO MUCH for preliminaries. On February fourteenth pupils entered the Sunday school vestibule to find a clever poster conspicuously placed. It featured a picture of the world talking into a radio microphone, and with this wording: "Listen in on the world! Here! ! Next Sunday Morning, 9:45 sharp."

As a result of the working out of these ideas, when pupils entered the main room of the school on February twenty-first, they saw two unusual things; the fine poster display on the wall, and a fine radio outfit and loudspeaker on the superintendent's table. The worship program was in charge of the service committee. The chairman of that committee explained that through the kindness of a member of the church, who is a well known telephone engineer, they were able to present the radio program. Then glancing at his watch, he said that he guessed it was about time to "tune in," and so began twirling the dials to see what would come through. The first thing we heard was a violin solo, and then the voice of the announcer, "This is station M. E. C. You have just been listening to a violin solo by one of the artists from our own studio. Stand by please for the program from the world."

Just along about this time boys and girls began sitting on the front edge of their chairs, and even poised adults showed vivid signs of interest. Then came a voice, "Let me be the voice of India, bringing greetings to our friends in America—" and then for three minutes we heard a plea for increased friendship and interest in the folk of India, ending with a little song in Hindustani. Without delay there came another voice in Chinese dialect breaking off to continue in English, "Pardon me, friends. I bring you Chinese New Year greetings —" and he too, told of the need of friendship and help. Speakers for Africa, South America, and Korea followed in turn, holding the interested attention of the whole school for close to fifteen minutes. The interest did not diminish any either, even though pupils gradually became aware that the voices were familiar ones. Some of the children guessed that maybe the speakers were really in the church office, and they were right. The speakers were all men and women of our own church, reading carefully prepared speeches. But while the children quickly discovered that the program was all our own, and that the radio loudspeaker was sending forth messages which came from no farther away than our own church office, so much cannot be said for the older folks, many of whom were completely fooled. The interesting thing is that even though the children "saw through" the device, yet their interest was keyed up finely.

During the week between February twenty-first and twenty-eighth, the service committee, with the director of religious education worked out very carefully an outline of each of the twenty-five proposed projects, and an explanation of the proposed basis for giving. This explanation said, in substance:

"For a sample, take a class which has ten pupils. Suppose each pupil agrees to give five cents per Sunday for fifty Sundays, for world service. That will mean that in a year that class will have given in collection twenty-five dollars. The service committee suggests that such a class *earn* by *group effort* another twenty-five dollars during the year. That will mean that such a class can take a fifty dollar project. The service committee will consider it a part of its business to help classes find ways and means of earning the second half of their pledge."

On Sunday morning, the twenty eighth, these explanations, together with "choice slips" were distributed to each class. Then the chairman of the service committee carefully explained the whole plan, called attention to the posters, and asked the classes to retire to their class rooms to make their choices. He explained that it would be necessary for them to indicate first, second and third choices, in order to allow for the adjustment of differences. At ten minutes past ten, classes went to their rooms. From that time until ten-thirty there was a steady stream of groups going out to inspect the posters, as a help to decision. At ten-thirty, the "choice slips" were collected and adjudicated by the committee, and then sent back to the classes.

At ten-forty classes re-assembled in the main room to report the choices. Just here is where the use of the world map came in. As class representatives stated their choice of project a member of the service committee threw a switch and lighted the project location on the map.

The projects ranged in value from $15 to $100. Some of the classes have only three pupils, hence the small lower limit. They include: Athletic equipment for a Boys' School at Kutien, China; magazines for the sons of a missionary in the Congo; plows for an agricultural school in Liberia; garden tools for a mission farm-school in Chile; school supplies for a mission school in the Congo; building a native church in the Congo; Christmas gifts for an entire Boys' School in China; first aid supplies for an emergency hospital in China; the support of four pastor-teachers in Lahore, India and two at Foochow in China; school books for a mountain school in Kentucky; aid for a Czecho-Slovak church in Newark, N. J.; larger gifts for hospitals in Manila, and Pyeng Yang, Korea.

When the total of the projects accepted was announced it was found to be close to four hundred dollars above what the school did last year. The money is yet to be raised, but the service committee is being beseiged by classes for suggestions as to how to earn their extra funds, and some classes, acting on suggestions from that committee, are already at work.

The by-products of this project are proving vastly interesting to members of the church. Talent which no one seems to suspect existed has been uncovered and put to use. The increased interest on the part of the children is proving a very real educational factor in the life of the whole church. The work of the art and poster committee is spreading out to include various sorts of work for many different phases of the life of the Sunday school and church.

The necessity for working out this project in a hurry prevented the fullest pupil participation. With more time, pupils should have been given the opportunity of either writing to or going to the mission boards themselves, to get lists of possible projects. The chairman of the poster committee should have been allowed to purchase the paper and paints for the posters. It so happened however, that he had had no previous experience in any media except pen and ink, on white paper. In the future he will be able to handle this service as well as the supervision of the work of his committee.

THE COME-BACK OF YOUTH

What Letters From the Delegates Say

Interdenominational Young Peoples Conference, Brimingham, Alabama, April 16-18, 1926

General Testimonials

"Intelligent young people are not interested in religion unless it concerns itself with the solution of social and economic conditions that hopelessly handicap multitudes of folk.

"The conference was 'other,' not 'self,' centered. The old fashioned religious conference without much social vision or intelligence gave people a satisfied feeling emotionally without having given them a divine discontent or anything positive to do.

"May we have many more conferences like this."—*Florida.*

* * *

"The way we Canadians were used pleased me very much. It was my experience that the boys and girls representing the United States wanted to put themselves out to give us a good time. And then they bestowed on us the highest honor when they elected one of our members as their president.

"This spirit augurs well for the future international relations of these two great countries.

"I cannot find words to express all I feel but I hope and pray my future life will bear witness to the great good I received at the Young People's Conference."—*Canada.*

* * *

"It was wonderful indeed to see a crowd of young people, teeming with pep, put aside all frivolous thoughts and acts and become one great unit working towards and for the heavenly Father."—*Birmingham.*

* * *

"It was not only a pleasure but an inspiration to attend the Conference and I am glad to say that I returned home with a much broader vision of the most interesting subjects which we discussed."—*Ohio.*

* * *

"It made me broader in a spiritual way, made me see that it is not so much the church you belong to, whether Methodist, Episcopal, Baptist, or what, but it is the fact that we all worship the same Lord."—*Alabama.*

* * *

"I am teaching the sixth grade in a public school here. I'm sure these children have benefited almost as much as I from the trip. Christianity would be more contagious than anything else that spreads among the people, if folks were exposed to it as the delegates were."—*Indiana.*

* * *

"I have heard no criticism of the conference from any one, and the only criticism I have to offer is that it wasn't long enough."—*Georgia.*

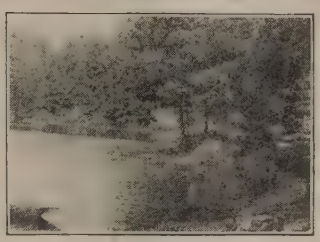
* * *

"When at first I read over the conference topics I felt dubious about the possibility of any group of young people intelligently discussing them and really facing the issues. My doubts were dispelled when they began to ask questions of the speakers."—*Canada.*

* * *

"I was struck with the seriousness of the conference. All the young people there came for a definite purpose and seemed determined to accomplish their aim.

"The speakers were all good. They are all trained in their particular line of work and are 'up to the minute' on any question we could ask them. I felt honored that I had the chance of hearing world leaders on subjects of international scope."—*Georgia.*



The Lake

There was a dusk beneath the trees,
Faint, soft-stirring, enticing breeze;
The air blue hazed
Pierced by sun's rays
That made dancing leaves shine;
The quiet break of the waves behind
The bank so low and screened
Sloping through the green,
Lulled me with their loveliness,
Blessed me with their peacefulness.

—Howard J. Young

* * *

"I am very frank to say that one of my first feelings was *surprise.* I was really surprised that there were so *many* young folks all over America, with common ideals, who were really serious about solving life's problems. It encouraged and helped me. The atmosphere was almost tingling with electrical eagerness. I had always considered the Indianapolis Student Volunteer Convention a mountain top experience. This was another one and the mountain was a high one, too.

"The program itself was one which made a direct appeal to us young folks and gave us something solid and practical to think about and work out. That's what I call idealism with a push to it. It certainly stirred me up and inspired me."—*Virginia.*

Personal Help

"I have often wondered what would happen when the work of the Master should be given into our hands. Would we carry on or were the things people said about us true?

"My faith is deepened and strengthened every day and it is easier to carry on, through the remembrance of the spirit of consecration that prevailed in the Conference."—*Louisiana.*

* * *

"The thrill and wonder of the conference have not worn off yet, though nearly two months have passed, and I don't believe it can because the conference was an inspiration to me. To see the number of boys and girls who were so ready to lay aside everything in order to get together in that fellowship and inspiring group will ever be an inspiration to me in the things I undertake to do. All these young, really *young,* people working for the Kingdom of Christ; willing to witness for Him and in all readiness to stand up for their individual viewpoint regardless of criticism; that is what appealed to me in this day and time when the youth are discouraged in many things by their elders."—*Georgia.*

* * *

"I was broadened on all the themes that we took. I saw the other side of things and the way the other people looked at the questions brought up.

"From now on I am going to try and take part every time that I get a chance in some form of young people's work. I enjoy it more now after coming back from Birmingham. It is not yourself that counts but what you can do for other people."—*Georgia.*

* * *

"Not until this conference did I so vividly realize that in our dealings with other individuals, other races and other nations was our greatest opportunity to teach Jesus through living Jesus. I caught a new vision of how much stronger we would be if our ranks were joined by the Christians of every nation, race, and denomination."—*Alabama.*

* * *

"I intend to work as hard for Christ as I have for the devil in the last year or so; that's how much I got out of the conference."—*Alabama.*

* * *

"Saturday morning while listening to those four speakers I didn't know whether

PRESIDENT

GORDON LAPP,
Ontario

Premier, Ontario
Boys' Parliament

(Left)

1st VICE-PRESIDENT

SUMIE YAMAMOTO,
Oregon

President, Oregon
Older Girls'
Conference

(Left)

2nd VICE-PRESIDENT
Presided at Group Discussion

FOUNTA DAVIS
President, Ohio Y. P.
Conference

(Left)

WAYNE WHITAKER
President, Indiana
Campers' Club

(Right)

3rd VICE-PRESIDE
Presided at Group Dis

LEROY GATES
Pres. N. Y. Y. P.
Council
Presided at Group
Discussion

MARGARET GREEN
New Jersey
Presided at Group
Discussion

DOUGLAS BREEN
Member Maritime
Boys' Parliament
Presided at Group
Discussion

Officers of International Young People's Council

CONSTITUTION OF YOUNG PEOPLES' COUNCIL OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PLAN of organization as adopted at Birmingham, Alabama, April 18, 1926, by representatives from the various states and provinces:

1. OFFICIAL TITLE
   Young People's Council of the International Council of Religious Education.
2. THE PURPOSE of this Council is as follows:
   (1) To assist in promoting a unified program of religious education for young people.
   (2) To assist in developing policies and standards for interdenominational church school work.
   (3) To assist in training young people for leadership in interdenominational work.
3. MEETINGS
   It is recommended that the Council meet every four years, and if possible every two years.
4. OFFICERS
   It is recommended that the officers be as follows:
   1. President
   2. 1st Vice President
   3. 2nd Vice President
   4. 3rd Vice President

   And that the secretarial work be performed by a representative of the office staff from the International Council of Religious Education.
5. *Membership*
   The Council membership shall consist of four representatives (2 boys and 2 girls, between the ages of 16 and 24) chosen by each state and province. The young people's leader of each state and provincial council of religious education shall be an advisory representative.
   The young people's adult leader of each cooperating denomination shall be an advisory member.
   The advisory members will not vote at meetings of the Council.
6. *Election of Officers*
   Eight names are to be submitted to the state and provincial representatives at this meeting for the election of the first officers of the Council.
   Four of these are to be chosen to be presented to the Young People's Conference as officers.
   These four are authorized to choose others to work with them as an Executive Committee until the first meeting of the Young People's Council.

Note:—As a result of the organization of the International Young People's Council a number of states are already considering organizing state gatherings of older Christian boys and girls, on a parliamentary or Senate basis, with a view to getting ready for the most effective participation in the first meeting of the International Young People's Council, as projected, two or four years hence. A number of states already have councils of this nature for planning their state work and all the provinces of Canada, excepting one, now have annual Older Boys' Parliaments for promoting, by boys themselves, the church-centered program. Gordon Lapp, the President of the International Young People's Council, is a former premier of one of the Boys' Parliaments.

FINDINGS OF THE INTERNATIONAL YOU PEOPLE'S CONFERENCE

YOUR Committee on Findings, having list with keen interest to the discussions on C tian citizenship and its relations to the church home, social problems, the races, and the nat and having weighed the evidence submitted care both individually and collectively, find, as to

Christian Citizenship and the Church:

First, that the delegates agree that the church its young people can and should be a vital factor in building a Christian world citizenship.

Second, that denominational, racial, and national differences have hindered in the past and present, and we as young people should seek points of agreement rather than difference with these groups and so reach toward the ideal of a Chri world brotherhood.

Third, that the church should give young p more sympathetic and adequate leadership in effort to develop a constructive program and eff organization.

Fourth, that the church should devote more ti the encouragement of practical every-day Chr living, and not so much time to discussing theol questions.

Fifth, that the church should encourage the ent into politics of the best Christian citizens, a clean up politics, but that the church as an org tion should not enter the political field.

Sixth, that the church has in the past been in ent to questions of vital public importance, and

Symbolic Signific

THE EMB
TO THE Y

The "Y" in the centre means Youth.
The Cross means Christ.
The Palm effect means Victory
The central theme is Citizenship.
The first five initials indicate the five Conference topics

YOUTH ANI

Interdenominational Young People'

E. D. SOPER
ocial Problems

STANLEY HIGH
The Church

MRS. E. A. OVERTON
The Home

W W. ALEXANDER
The Races

HARRY HOLMES
Internationalism

Speakers at Young People's Conference

organization and as individuals should take an interest in such questions.

nth, that it is the sense of the meeting that al, sincere evangelism should be encouraged church as a whole and practiced by its individembers.

tian Citizenship and the Home:

t, that the mother's place is in the home, even is forced to lay down her profession.

nd, that early marriages are to be discouraged, rable age being after a college course or the lent has been finished.

Third, that the chief work of the mother lies in the making of a Christian home, in particular as a companion of her children, and that on the one hand she should be relieved of drudgery and on the other hand of the multitude of outside activities which make it impossible to devote the required

onference Button

LEGATES
FERENCE

—Church
—Home
—Races
—International Relations
—Social Problems
—Together

TIZENSHIP

o accomplish this.

rth, that the father should share this responsiand that he should not allow a multitude of ss, club, and social interests to rob him of such s should be spent with his family.

tian Citizenship and Social Problems:

t, believing that industry in general tends to t personality from the best development, we e the solution to this problem of "the cog in heel" to be: (1) That children should be com- to attend school until they are sixteen years as a minimum. (2) That a national child amendment should be enacted and enforced. That no man should be compelled to work than eight hours a day to earn a living wage. That we recognize the responsibility of each dual to make a positive contribution to the economic well being of his community, but we recognize further that no man or corporation has the right to force his fellowmen to labor such hours and under such conditions as will hamper the full development and expression of his personality.

Second, that, in view of the fact that wealth is the result of the use of God-given talents, we believe that a man can be wealthy and still be a Christian provided he recognizes his talents and his wealth gained thereby as a trust from God, and meets the responsibilities this lays upon him in harmony with the principles of Jesus.

Third, that as Christian youth we believe that education should not be a line of distinction between social classes but should place on the educated the added duty and responsibility for the welfare of those who are not so privileged.

Christian Citizenship and the Races:

First, that social justice in travel, living conditions, education, and courts should be encouraged.

Second, that ministers and other leaders of church bodies should give to their congregations the teachings of Jesus that bear on race problems.

Third, that young people's classes and societies should study and discuss the attitude and teachings of Jesus regarding race problems.

Fourth, that those preparing programs for young people's groups should make adequate provision for the inclusion of the race problem.

Fifth, that, in view of the fact that at present no adequate evidence is in existence proving a racial difference in native capacity, all races should have an equal opportunity for development to the full extent of their capacity.

Sixth, that each section and community in the light of, and with the aid of the example and teachings of Jesus Christ should be allowed to solve its own race problem in its own individual manner.

Christian Citizenship and the Nations:

First, that being a Christian citizen means: (1) Going the second mile. (2) Upholding law and order. (3) Believing that in international relationships a nation should have the same high standards as a Christian individual. (4) Placing international patriotism above national patriotism. (5) Believing that a nation's actions should be judged, not by the actions themselves, but by the way they are enforced. (6) Treating citizens of other nations as brothers.

Second, that what makes a nation truly great is: (1) Christianity, (2) Fairness, (3) Natural resources, (4) Goodwill, (5) World outlook, (6) Strong character, (7) Younger generation, (8) Strong leaders, (9) Traditions, (10) Responsible government, (11) Higher forms of education.

Third, that war is not Christian, because of its cost in men, money, morals, and natural resources.

Fourth, that we go on record as approving steps already taken by educators in eliminating militarism from text books and urge that further steps be taken in this direction.

General Findings of the Findings Committee

I. That we express the appreciation of the entire body of young people for the privilege of meeting in this International Young People's Conference.

II. That this type of conference or something quite similar be continued as a part of the program of the Young People's Division of the International Council of Religious Education.

Findings Committee

Leroy Gates, New York, presiding over Group I. Douglas Breen, Canada, presiding over Group II. Wayne, Whitaker Indiana, presiding over Group III. Margaret Green, New Jersey, presiding over Group IV. Founta Davis, Ohio, presiding over Group V.

The Conference Committee

Henry R. Bowen, Chairman. O Sherwood Gates, Walter C. Moore, Walter Getty. Percy R. Hayward, Conference Director. Robert Davids, Conference Promotion Secretary.

(*Note: The Findings, as given above, are in the form in which they were finally adopted by the Conference as a whole and differ at certain points from the statements adopted by the discussion groups.*)

HENRY R. BOWEN
Chairman
Conference Committee, Presiding Officer

MRS. J. E. DILLARD
Chairman, Birmingham Committee of Arrangements

FRANK D. GETTY
Presiding Officer

mingham, Alabama, April 16-18, 1926

I was dreaming or not. It seemed as if every sentence that each speaker uttered was food for hours of thought." —*Tennessee.*

* * *

"As for myself I hope never to recover from the effects of the experience at Birmingham."—*Indiana.*

* * *

"Every few days I ask myself—'Am I crucifying Christ by losing the vision I received there?' I hope to carry the vision as long as I live and in doing so further the work of Christ."—*Georgia.*

* * *

"First I gained a broader view point, then a desire to know more about some subjects, an acquaintanceship with some of the finest youth in the land, and inspiration from some of the finest leaders. I only wish I could have been present at all of the discussion groups."—*New Jersey.*

* * *

"The conference has given me food for thought and it presented this food in such a way that all of it was dessert." —*Georgia.*

* * *

"When I got home I wrote out my pledge of consecration: 'Here in the quiet of my room do I make this solemn vow to my God and to the world. With an earnest desire to make of my life all that God would have me to make of it, I right now consecrate my life to this end. I only pray that wisdom, love, faith, and hope may be made whole in my life.' "—*Michigan.*

* * *

"Practically my whole interest is in my Sunday school class. I am in a class of about thirty girls and boys and we aspire to do things worth while. I brought back all the good things of interest to my class, and we have applied a number of them."—*Georgia.*

* * *

"The great lesson to me was my study class. My life work lies in the pipe shop and I only knew of this type of work. But in the discussion group I found there were as many wrongs in many different industries as there were in the pipe shop. And I received a lot of valuable information about such labor questions as were raised."—*Alabama.*

* * *

"Several points which I stressed passed the sanction of the home people and especially the forming of an inter-city young people's council which will be started in the fall."—*Ohio.*

* * *

"It was impossible for me to attend the Young People's Conference at Birmingham in April. My friends who did go, sent me some of the best material for my work that I have had this year. That's the way I like to have conventions count."—*Florida.*

* * *

"We are now home in our own work and daily associations; we have studied and we know whether we still have that high ideal and broad vision we formed at the conference. Every day since attending has been different for me. Hourly I recollect some problem answered there applying to me personally, but I gained through the entire convention and conference a knowledge and inspiration which will influence my whole life. I am not satisfied now with the results I have from my opportunities, and some better way will be provided in the future—in the meantime I pray that I may do as Mr. McClusky said."—*Michigan.*

Vocational Help

"I have always wanted to prepare myself to help humanity and this conference helped me to see the problems that the world is facing so I can better prepare myself. It gave me a world-wide vision and I am more determined to make my life an adequate one."—*Alabama.*

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"The most good that I derived from the conference is the fact that it made me decide definitely to enter into God's ministry. Somehow or other before this I could not make up my mind definitely whether to or not; in fact I tried to push the idea away from me, but after that conference I could no longer try to push it away, but instead I realized that this *was* my desire in life. On the train coming home, I began to think about the question and I fought it out both pro and con and as a result some day I shall be, God willing, a minister."—*Georgia.*

* * *

"Ever since I can remember it has been my heart's desire to serve my Creator, not in a small way, but as my life's work. But here lately I was beginning to think I had better teach school, instead. Then, during the conference, I saw such fine, admirable, Christian men and women as religious leaders, I found myself renewing that old spirit of service as my life's purpose. After our Youth's Conference, I humbly bowed my head and prayed to my Master, to help me serve and love Him more, and to help me study and pray to become the thing I most desired, a leader, a religious leader, of young people. I am now majoring in religious education at college."—*Alabama.*

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"It has shown me that I must prepare myself to cope with the great problem of life and come out in the end victorious." —*Alabama.*

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"The Conference has affected my whole life plans. This is a list of what I expect to accomplish in the next ten years."—*Georgia.*

* * *

"The Birmingham Conference did several things to me, the best of which is that I am contemplating going to school again this fall and specializing in religious education; perhaps I may enter the ministry. I have been thinking along these lines for some time and the conference at Birmingham brought before my eyes the possibilities of this work and the joy that can be derived therefrom." —*Tennessee.*

* * *

"The conference helped make the path of Christian service definitely discernible to me. The way is clear now, and I am going forward urged and aided by the inspiration and memory of Birmingham." —*Illinois.*

* * *

"Being a 1926 graduate from high school I had not really planned my life work but after hearing all of those wonderful speakers I have decided that every thing I do shall be for the good of the church."—*Tennessee.*

* * *

"For the past year or two I have been interested in young people's work, but not until I received the great inspiration of the conference did I realize its importance. I have given my life to be used in His service and expect some day to enter the mission field."—*Georgia.*

SOME ADULT COMMENT

"I suppose you have returned and are thinking back over the last few days in an attempt to assess the success of your recent venture. I believe it went quite smoothly, at least the part of it that I saw did. I think you deserve a lot of credit for your management of the conference."—*Michigan.*

* * *

"As I have been back home and have thought over the experiences of that conference in the south, I just want to say how heartily I congratulate you on its success. It seemed to be magnificent in every way and I hope it will cause a breath of the finest kind of spirit to run through the religious educational institutions of the country. More power to you in your great work for the Kingdom!" —*New York.*

* * *

"Please let me say 'It was great!' I'm already dreaming of the possibilities of the next conference at which we shall have more delegates."—*Pennsylvania.*

"It was a great conference. Very, very worth while."—*Indiana.*

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"The conference as I saw it from the ranks of the aged was tremendously successful and is, I am sure, just the beginning of a new cooperative movement among Christian young people." —*Pennsylvania.*

* * *

"Since the International Convention and Young People's Conference, I have wanted to tell you how much I especially

enjoyed the young people's part of the program."—*Indiana.*

* * *

"We shall never forget them as we came upon them first in the corridor of the conference church, having refreshments and getting acquainted as soon as they arrived; or as we saw them troop into the huge convention hall on Saturday night, when they joined with the adult throng of 5,000 for that session.

"The same eagerness and vitality that one noticed then were equally marked in the conference sessions, when from the floor they tackled the big questions involved in the conference theme, 'Christian Citizenship and the Church, the Home, Social Relationships, the Races and the Nations.' These various phases of the theme were first introduced by speakers who were specialists in the particular field under consideration. Apart from these addresses the conference sessions were entirely devoted to forum and group discussion. And they did discuss! From youngest to oldest, every delegate seemed to have opinions and voiced them. Girls would follow boys without the slightest self-consciousness—a good argument for the many and varied joint activities through which they had been trained to think together in their local churches! They were not 'just theorists,' but keenly conscious of the need of 'doing something about it' in preparation for the responsibility that will soon be theirs for facing these things as voting citizens. It made one wonder whether there was not a place in our Canadian Teen-age Movements for experimentation in more joint forum discussions on similar problems."—*Canada.*

* * *

"There are still skeptics who believe youth is not interested in such a subject and its related topics. Attendance at this Birmingham Conference would remove doubt. At least this was the experience of the group of adults who were permitted to sit in the balcony and listen to the eager participation of the group of young people on the floor below.

"The most interesting feature of the Conference was the action which instituted an International Young People's Council. The formation of this Council so that the various states and provinces may be adequately represented is still to be planned, but the young people at Birmingham laid the foundation by electing international officers; and the naming of an outstanding Canadian young man as president was an interesting commentary on the wide fellowship of the group.

"We shall watch with interest the progress of the youth movement."—*Pennsylvania.*

YOUTH AS IT REALLY IS TO A HIGH SCHOOL GIRL

By Helen L. Johnston

IN addressing this audience, I know that I am talking to the friends of youth; that your sympathy and interest are with youth, your work and prayers are for youth—your presence here is an assurance of that fact.

I have been asked to tell you what youth really is to the high school girl. "*Really Is*"—as if I hold the magic secret, and were to be listened to as final authority. There have been other occasions in my experience when a high school girl attempting to show to her elders that she really knew best about some subject, has heard that familiar and final sarcasm, "well, of course we know nothing; youth knows it all." This afternoon youth has its chance. We thank you for this opportunity and the compliment thus paid us.

As much as youth hates to acknowledge its limitations, is it possible for me to tell what youth really is to a high school girl? A high school girl does not analyze and reason out the whys and wherefores of youth as it really is. We do not think youth; we live it.

Youth is the time of action rather than thought, of work rather than reflection, of feeling rather than reason. So I do not presume to be an oracle, but I can tell you something of the things that go to make up the sum of our lives. I can touch upon some of our thoughts, our characteristics, our joys, our work, and our play and let you draw your own deductions, paint your own picture, and I trust that your picture of the high school girl will not be so startling as some would have you think.

* * *

TO begin with, are the high school girls of today so very different, except in our manners and dress, from the girls of other days and other times? Of course, we high school girls of today are 1926 models; we are not built just exactly along the lines of our mothers and grandmothers.

The world moves on, there has been and always will be at least outward changes in human beings, to meet changed conditions. Man is responsible for these material changes and necessarily must be affected by them. Remember that we have grown up in this wonderful age of the moving picture, the automobile, the radio and the independence of woman. All of these tend to increase the restless spirit of the girls of today. But if we could take a picture of the inner feelings of the girls, of then and now, I believe that we would find that the heart of youth is still the same; responsive to the same emotions, sensitive to the same joys and sorrows.

Youth is as ever restless, impulsive, romantic, and idealistic; hard to drive, youth frankly does not like advice; but on the other hand, goodness is extremely contagious to youth, and real warmth and kindness of heart strike an answering chord.

* * *

I AM speaking from the stand-point of the average high school girl, not the exceptionally good nor the daringly bad. I suppose these extremes have always existed, but between them there are a great mass of clear headed, clean hearted high school girls, full of fun, conscientious about their work, truthful and sincere, Sunday-school and church-going girls.

Of course, in talking of "youth as it really is to a high school girl," we have to take into consideration the many types of girls that are in our high school, an endless variety—the gay and the serious, the lazy and the industrious, the timid and the bold, the dignified and flippant, the student and the happy-go lucky, and so on *ad infinitum;* a stream of youth differing in temperament, environment, and heredity, and yet having in common the bond of youth.

The definite time in my mind when youth really begins is when the doors of high school swing open for us for the first time and grammar school days are a thing of the past. We feel then that childhood has been left behind and youth has begun.

With high school days and youth come a broadening of our vision—a look and a dream into the future. We begin to think about the kind of men and women we admire. We select our heroes and heroines and weave about them all the beauty and fineness we can imagine. What a richness it gives to our lives to have definite ideals! Unfortunate indeed is the girl who cannot "hitch her wagon to a star" and dream her golden dreams. These ideals and dreams are the poetry of our lives and I fancy that their glamour will remain with us through the long stretch of years yet to be.

* * *

FIRST in our lives should come a high religious ideal. Here we have the example of the one Perfect Youth, Jesus Christ, to help and inspire us along our way and having that greatest ideal, youth will be safe and happy and face the future with courage and hope. A high ideal of friendship also does much to influence our lives. Friendship which means, not only companionship, but sympathy and understanding, helpfulness and above all loyalty—such friendships are beyond price. The girl who enters high school with a definite ideal that her work should be faithful and conscientious and done day by day finds that difficulties lighten, and "day by day in every way she is growing better and better."

There is another phase of this many-sided life of youth—the phase most easily observed, most criticized, and

most freely discussed—that of youth at play. Play forms one of the biggest factors in a girl's life and one of the most necessary. Here we have stepped ahead of our mothers and grandmothers. Physical training has given healthy bodies which enjoy swimming, tennis, basketball, golf, and every form of sports. Girls have learned to be good sports and play the game free from petty jealousies. This is good practice for the game of life and builds character.

The churches realizing that youth seeks youth and must play as well as pray, have formed splendid organizations for their young people. They meet and enjoy not only the pleasure of being together, but working together. In these young people's meetings, boys and girls often get their first idea of service for humanity. This opportunity means much to us and makes our religion a more vital thing.

* * *

AFTER working on this subject, I realize that it is very deep. I have touched only the surface and given a few scattering ideas of the high school girl of today. Longfellow had a very definite idea of youth when he said:

"How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without end,
Each maid a heroine, and each man a friend!"

Every thinking girl of today has her illusions, her aspirations, her dreams, and we are looking, as youth has always looked, to our elders to make those dreams come true. *[Address given at Birmingham Convention.]*

YOUTH AS IT REALLY IS TO A HIGH SCHOOL BOY

By Walter H. Brown, Jr.

THE subject on which Dr. Magill has asked me to talk this afternoon is "Youth as It Really Is." I am sure that my high school colleague feels very much as I do about the privilege we have. We are glad to represent the youth of our country at this great convention, but we feel the responsibility of acting as a mouthpiece for the much discussed younger generation.

In a hut on Lookout Mountain there is a window made of many panels of colored glass. As one looks through each separate pane, it seems as if the entire landscape changes with the glass. It is just this way with youth. Everybody seems to have a different opinion. One man says youth is *this;* another says youth is *that.* The adult in each case is expressing his opinion in terms of his own experience. There are, my friends, many shades and tints of opinion on the subject of youth. I shall try this afternoon to present the opinion of a high school boy.

As a boy, living among boys, I wish from this point to refer to youth entirely in the masculine.

Without boasting, I believe I can say that I know and know well the average American boy. I associate with him every day. I talk with him; I listen to him; I feel with him. I believe I know his chief characteristics

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NOT long ago, I told one of my teachers that I had seen in a magazine a new word—*egocentric;* at least, it was new to me. She told me that this word means *self-centered.* I think we might use the word to refer to youth. The boys I know are egocentric, and I shall have to admit that I, too, am egocentric. But should older people condemn us for being self-centered? Our parents told us when we were babies that we were the most "cunning little tootsie-wootsies in all the world." When we started to school we learned that we were "the manliest little fellows" imaginable. When we got old enough to attract the attention of girls, we heard on every hand—"O, isn't he cute?" Can you blame us for using staycomb rather generously? Can you blame us for being a little egocentric? I don't believe you censure the other boys and me for feeling this way. We beg you not to misunderstand us.

* * *

ANOTHER characteristic of youth is his social nature. Boys have an instinctive love for comradeship. Below the age of fourteen, this is seen in the gang spirit; later, it is shown by a boy's

HER SON
By Nellie V. Walker

interest in parties and dances and other things of the kind. It is my belief that a boy is naturally homeloving. If he goes somewhere else for his play and recreation, I believe that it is not because he doesn't care for his home, but rather because his interests are not provided for there. Boys are naturally obedient and loyal. The home is the natural place for us to live. Some of the evils of secret clubs and of mysterious societies would never be if parents would provide for a boy's social nature.

* * *

THE youth of today is patriotic. All great nations have realized this and have endeavored to instill in youth a love of country.

A part of the Ephebic Oath which was taken by every Athenian youth was this: 'We will transmit this city not only not less, but greater, better and more beautiful than it was transmitted to us." I do not think that the Greek boys of old were more patriotic than are the American boys of today. City-beautiful movements and all kinds of patriotic enterprises always win a boy's enthusiasm.

* * *

TO my mind, one of the greatest attributes of youth is religion. Many of you will doubt what I say; but most boys are religious. The intentions of youth are good. Boys want to do right. Boys, in their hearts and at their best moments, are reverent toward God and the church. Sunday schools and young peoples organizations appeal to a normal boy as much as they do to a normal girl. A boy may be more retiring perhaps than a girl, but this does not mean that he is any less religious. The boys I know—even the worst of them—would like to do right, and most of them have a worshipful attitude toward God.

The older people of today have laid most of the snares in which youth has been caught. Boys are condemned for what the older generation has made possible. An older person makes and sells the whiskey; an older person gives or lends the automobile for joy-riding; an older person writes the bad books; an older person directs the questionable movie. My thoughtful friends, in the face of all of this, I ask you: "What is youth to do?" Now, I am not trying to evade responsibility, but I do feel that boys are blamed for much that older people are responsible for.

* * *

MY friends, we boys have mental pictures of the fine, true men we want to be out yonder in the years to come. Will you help us—now while we are boys—to make those men actual and possible? We hope you will. We believe you will. We are depending on you to do it. *[Address given at Birmingham Convention.]*

YOUTH AS IT REALLY IS TO A COLLEGE STUDENT

By Russell Johnson

TODAY as we step aside and gaze into the crystal of human activity, a thrilling spectacle leaps into view! The scene is a huge crowded court room. The trial is a queer one. There is no jury, for no human can serve without prejudice; no judge, for no mortal is competent to judge in this issue. But the attorneys for the prosecution and defense plead frantic and furious —each proclaiming loudly that he has sufficient evidence to justify his coveted verdict. And as we listen, above the hubbub, we hear a cry: Youth! Youth! —the *youth* of the world is on trial!

We shall not concern ourselves primarily with the causes and cures of the "Revolt of Youth," because everybody, like a quack doctor, carries around his pet packet of pills which he claims will remedy all the world's ailments. But by trying to find what all the testimonies have in common, we shall see if this common color of truth doesn't paint the picture of youth as it really is. And as we go along we shall treat the subject from an optimistic angle—like all sensible humans should. But wait!—optimism that sees only the good is sickly. Healthy optimism recognizes both the good and the bad, and hopes for better!

* * *

NOW! The witnesses for the *prosecution* grace the stand!

Our press, taking form in floods of newspapers, books, and periodicals, is flashing fiery criticisms of the younger generation. We read of the youth as one who defies all tradition and says with brazen frankness: "What if I am immoral, selfish, and irreligious—who's business is it? What do I care! Religion is all bosh and humbug. Nothing matters but pleasure! You ask me why I'm revolting against all the old foggy conventions? Because, hang it all, I've gotta right to do as I please!"

Next, we hear the voice of the pulpit: "A stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit is not steadfast with God". "Youth," says one, "is not only revolting against creed and convention, but against God Himself."

The business man next testifies that college graduates are full of theory and radicalism.

The social worker remarks that youth is feeding on sloppy sentimentalism, thumb-twiddling his nose at sleep, and staying up all night for fear he will miss something.

A prominent playwright: "For youthful patronage, the modern play must be modeled in mud."

Now, parents take the stand, and some say college seems to be a place where their boys and girls go to major in alcoholism, take sexual indulgence as a supplementary course, and wind up with their diplomas by cheating on examinations.

Well, if what we have said is true—and it has all come from good sources —what's the use of further talk? The world's going to the dogs, the old folks are throwing up their hands in holy horror and bemoaning the departure of innocence—let's just give up and quit! No! A thousand times No! There is another side of the picture!

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THE defense witnesses mount the stand!

Charles A. Selden is now making a visit to some of our large American Universities and surveying the morals of the campus as it really exists. And he proves with facts that there is absolutely no justification for novels like "*Plastic Age*, and the other so-called "press realism" about our modern student life. He finds such novels to truly characterize only a very small minority, and that the moral laxity of a small ten per cent is being commercialized into cheap fiction and labeled as true of the great cross-section of college students. And it is *not* true!

The clergy again. One prominent minister says: "It's so easy to berate youth, but so hard to understand youth. Some of us are trying to feed the young people the choicest bits of Christian philosophy on old, dingy, age-ridden platters—and their spiritual appetites are dulled." Another: "The college man's ideal is not to become a hero in the art of fighting, but in the fine heroic art of living."

A well known author comments: "The modern boy and his sister are *not* prudes. They look the world squarely in the eye, freeborn spirits, unafraid of its problems. It's true that for some the new-found liberty has degenerated into license—but again it is the minority affected by that license."

These and thousands of adult witnesses express their explicit faith in youth—and say to youth with the poet:

"In you the Past inheres, On you the Future waits,
All waits upon you—, if you fail—God fails!"

At this point we see youth himself spring to the witness stand! And with his clear cut face upturned toward the sky, he cries, "Master, I shall *not* fail."

The testimony of youth himself comes to us in the form of actual surveys and questionnaires.

Six hundred Japanese boys voted Christ as the man who has exerted the greatest influence in the world.

In a questionnaire to French students, who did they vote the greatest Frenchman of all times? Pasteur and Victor Hugo came first and second, and our fighting friend *Napoleon* came about fifteenth:

A recent questionnaire to students from several colleges in Alabama was answered frankly and seriously.

"Is college *strengthening* your fundamental *religious beliefs*.." 81% "Yes."

"Do you *respect* other religions and creeds?" 97% "Yes."

"Are college students *concerned* with political, social, and moral problems of the day?" 82% "Yes."

"Is youth *really* excessively *lax* in morality?" 70% "No."

"What is the greatest need of the age?" *Christianity* and *religious education*. Especially good answers were "Time to Think," "More Performers, Less Reformers," "Through Education to God."

A big majority of these average college students gave expression of their tolerance, faith in each other, a healthy optimism, and an honest quest after the real Christ.

Our conferences at Indianapolis, Louisville, Evanston, Memphis, may not have been perfect in every detail, but the majority of us discussed vital problems sanely and seriously, and went on record as endorsing the Golden Rule in political, industrial, racial, and religious life.

And youth the world over is saying, "We are making honest efforts to contribute toward the building of a better world. We do not want a faith to die by, but one to live by: Peace and good will, not war. We do not believe the great religion of Jesus Christ can be wadded up and made to fit any little narrow tradition or corroding custom. We need a Christ—not a creed.

* * *

NOW, we have heard the testimonies of prosecution, defense, and of youth himself. Haven't all of them pointed to this common truth; and won't you agree with them, that no matter *what else* is needed, it is most of all a better understanding and more sympathy? Youth challenges his elders for less indictment, more insight, more cooperation, less criticism, more direction, less condemnation. They challenge the home, the school, and the church for their understanding and sympathy!

Now! what about us? We can see that a small percentage of our youth is recklessly throwing aside *all* tradition, because it is tradition—whether it be good or bad! And as a minority has always done, are swinging with the pendulum to the extreme, and are being dashed against the immutable laws of life. They don't seem to realize that they are just as conventional by rushing to the extreme as if they swallowed all the time-worn customs!

You represent the great majority who are honestly trying to select the *best* from both new and old. And what is your attitude toward your reckless friends? Are you afraid to go to them and challenge their better selves to nobler things? We can see that they are up in the saddle and riding at a furious pace! But are we insisting that they mount a thoroughbred?

A sturdy, stalwart, fine-looking young man comes sauntering down the street. How we are thrilled with admiration! But as he draws nearer, we hear him whistling a common, vulgar tune he has picked up from some cheap vaudeville house. It was as if he played a dirty street ditty on a magnificent pipe organ! Every thought, every word, every deed, is a discord or melody, a clash or a harmony.

The instrument was created for better music. Christ and the world challenge us to bring that deeper music out!

* * *

THE scene on the crystal changes. The ceiling and the sky roll back and every eye in the court room sees Jesus, the Chief Attorney for the Defense, pleading for us before the Great White Judgment Bar of God. And youth, catching the challenge of the great Galilean Leader, rises and says:

"Have Thine own way Lord,
Have Thine own way,
Thou art the Potter,
I am the clay. Mould me
And make me after Thy will,
While I am waiting, yielded and still."

[*Address given at Birmingham Convention.*]

WHAT THE CHURCH EXPECTS OF YOUNG PEOPLE

By Beth Twitchell

WHAT the church expects of young people. Not what *a* church, or *some* churches expect, but what *the* church expects. What the church *expects* —not what the church wants, nor even what it hopes for, but what it looks for with confidence from the young people of America and the world. Why does the church expect of young people? Because through generations past, by painstaking and loving study, it has discovered that youth can give to it certain gifts that no other group has the power to give.

In view of the purpose of the church, to bring all things under the influence of the Divine Will, in view of the possibilities which lie in the present generation, what does the church expect of young people?

First, in their personal qualities and conduct. In this day of so much harsh criticism, it can hardly be out of place to say that the church expects purity, cleanliness in thought, word, and deed. The very severity of the judgments is indicative of expectations which demand healthy minds controlled by pure and lofty thoughts, trusty consciences which urge to deeds of love and courage and bodies under control, capable of expressing the spirit within.

The church expects of young people ideals, visions, dreams. Ideals which are a standard by which they are constantly measuring themselves and toward which they are ever striving, visions in which they see the true purposes of their lives, and dreams which are brilliant enough and powerful enough to force them to life-time service in making those dreams come true.

It expects them to find in the life about them opportunities for service and then sometimes to go out of their way to do that service. It expects them to reverence the church and find delight in it. It expects them to daily live the best they know and yet to forgive the mistakes of others by seeking the motive behind the weakness.

* * *

BUT the church in the larger sense expects the young people to see in it more than buildings, organizations, and people, that they shall understand it is no finished product but is like some mammoth structure which requires the foundations of the past and the building of many generations to make it complete. In this each has his own part, some will be fated to work in safety near the floor; others with sheer nerve and skill must climb ahead alone to begin a new part; some must lift heavy timbers, others do delicate carving; some may only stand and hold a light for someone else to work, and someone's part may be only to sing a gay song in passing, but even the children who now play with the small blocks and shavings must each have his part in order to make the building perfect when complete. It is a labor which requires skill and strength, daring and patience, tears, laughter, faith, and hope and love; and finds for the most part imperfect workmen to do it.

Do those who have gone before and those now working look for too much when they expect this generation to be prepared to do their part, to be willing to do what they are called to do, to toil day in and day out, to risk their lives if need be and yet not despise the little things? For some must be content playing with the children, ministering to an old or crippled workman, or comforting those whose hearts are sad, and many, many, probably the majority, must work together, group and group, with no thought of fame and reward but simply, "for the joy of working." Through all must be an appreciation of other groups' work and a feeling that each group, no matter what its age, race, color, or birth has a place in the plan of the Master Builder.

* * *

YOUTH, with an unmistakable design, has been endowed with boundless energy and enthusiasm. This energy or enthusiasm carries them through joyous or weary days, through times of discouragement, trouble and opposition. All of it they will devote without stint to any cause which to them seems worthy. At this time of life, obstacles are things to be overcome. No sacrifice is too great, no labor too demanding to turn them from their purpose. More Carnegie Hero Medals have been awarded to this age group than to any other. From it have come our great missionaries, ministers, soldiers. Hasn't the church a right then to expect lives to be dedicated to meeting the challenge of today's problems?

The church has discovered and expects that youth will think and try unusual things. It is during this period that the philosophies of life are formed. It is a time when an honest attempt is made to see things as they are, to hear, to think things through, to come to their own conclusions, and act upon them. Youth truly doubts, but because it doubts it searches and finds new and wonderful things. The church has been often shocked because this did not agree with what the church was thinking and doing. But as the young people have not been always wrong, neither will the church always condemn.

The church would be foolish indeed if it did not expect its young people to have a time to play and to play for its own sake, to run, to sing, to compete, to laugh. It can expect them to respond with their whole natures to a cheerful, wholesome, and appealing play program. Recreation and fellowship are necessary to a well rounded life. They relieve the strain and stress of routine and give back to work a greater incentive and a new thrill.

The church rejoices in the happiness of youth and expresses its approval when it finds youth drawing from the depths of that well to give to those who thirst.

* * *

WHAT does the church expect of the young people in relation to the world about them, their homes, school, business, and the world in its larger sense? It looks for them to realize in some small way all that the world and history has contributed and is contributing to them through its institutions of home, school and business. It expects them to see homes as the foundation and center of life, to see schools as a means and not an end in themselves, to see business as an opportunity to serve and to see in the world the needs, the hopes, and aims of those people who are the world. It counts on them to apply the measure of right and love alike to the affairs of the home and the nations. It expects them to be loyal, home-hearted, and world minded.

The church expects young people to

count their talents and to endeavor to spend them where they will bring the richest returns to the world. It expects them to seek to find their own place in this big, buzzing, booming confusion called life, to prepare diligently and thoroughly to fill that place and then to do it.

* * *

NOW what does the church expect of young people in their relation to the church itself? The home church which has tried faithfully to fulfill its duty to the young people on its charge, expects much. It counts upon them to cheerfully do their part in making their community a Christian community. These young people are expected to be loyal in their attendance, to lead meetings, to sing, to serve suppers, to pass the collection plate gracefully and effectively. But this is not and should not be all. It expects them to be on the lookout for finer and more efficient methods of working, and then to aid in really putting these into practice.

WHAT does the church expect of youth in respect to religion and God? It has been said that it is impossible to separate religion and youth. During the age of youth, there is an intense longing for ideal companionship, a desire which finds satisfaction only in communion with the Father, and in service in His name. The church expects youth to guard this flame that it may abide and furnish power in the daily living. It expects them to see in the pages of history the mark of God's hand and to find in nature a message from Him. Happy are they who take the time to wander through meadows and woodland, to step lightly where "all wild things lie down to sleep," to be enraptured at the first flowers and songs of the springtime, to view speechless a vivid and glorious sunset, watch till it fades and to look up to the stars and "be still and know that He is God."

The church expects that young people by observation, study, and experience shall have such knowledge of the Father that nothing that science may prove or attempt to prove, nothing that time or life may bring can alter their faith in Him. It expects youth to recognize that no religion is sincere which is not based on the daily fact of thoughtful and effective, humble, and helpful living.

Thus the church hopes and prays and expects that the young people will have a noble character, used in service that the name of God may be glorified and His reign begin.

Service! Hear that Word!
It holds the hope of all the world;
It means ten thousand clean, young lives
Given along with countless tithes;
Hours of prayer and years of toil,
But a steadfast faith that none can foil.

So onward march with courage high,
The motto now is, "Do or die!"
The field is open, the work is there.
Its call to youth is "Do or Dare!"

Lois Bryson.

[Address given at the Birmingham Convention.]

WHAT THE YOUNG PEOPLE EXPECT OF THE CHURCH

By Ira Jenkins

If youth were calmer, wiser,
  Then youth it would not be;
Gay twenty, old adviser,
  Knows naught of what you see.

THE cry of modern youth is expressed in the slogan on your convention badge—"Building together"—the Kingdom of God. Youth wants to work with its elders in building a better society. It expects encouragement, sympathetic understanding and patience from its elders in this common task of building together. Youth expects more representation on official committees in church government, as well as opportunity to express their capacity for leadership. Youth urges more toleration and good will in the relations between young people and their elders. Civilization rises or declines as the older generation teaches the younger to meet all the emergencies of life. Both maturity and youth are today weighted down by a million non-essentials of our mechanistic civilization. Youth assumes responsibility insofar as it realizes the cost of its inheritance. We must all realize the great price paid by the martyrs and the toil of long generations in accumulating the spiritual and physical wealth the world now possesses. The church must give young people an appreciation of their debt to the past, a broad perspective of the present and a mighty vision of the future. Man is man because he can bind this trinity into an indissoluble unity. Youth must be given opportunities continually to learn responsibility and not have it thrust on them all at one time.

The home, the school, and the church must teach and practice cooperation between youth and maturity if we are to build together a worth while society.

Youth expects of the church guidance in action. We want a church of action and not of talk. We expect the church to furnish a laboratory for trying Jesus' way of life. The church is a society of people who believe that Christianity can be demonstrated in practical life. The whole-hearted purpose of the Evanston Student Conference was for action rather than talk.

"He profits most who serves best" is the popular slogan today. But what if we don't profit, are we still willing to serve? Are we willing to be towel masters instead of toast masters? Do we really believe that the meek shall inherit the earth? Do we expect the bread we cast upon the water to return to us? The church has defied talk and has forgotten the true humility of service. "Thy Kingdom come" is the true Christian concept of service. The church must believe and practice what it professes. Youth expects the church to face squarely the social issues of our day with a Christian understanding of the fact that humanity is above all nations, races, and classes.

Youth are thinkers rather than learners. The teacher should know that learning has not taken place until his pupils are thinking and living differently until they are trying out in their lives with satisfaction the concrete conduct suggested in the class, and are building habits which incorporate that conduct. The proper relation between teacher and pupil is one of cooperative exploration and sympathetic understanding of the pupil's experiences. Maturity is the teacher of youth in the vocation of living. Youth must learn to think for itself. The condition of the church on the American campus today where eighty percent of the young people are in no way associated with the church is largely due to the unthinking and unscientific methods of the religious educators in these institutions. My psychology professor at O. S. U., Dr. H. H. Goddard, told me that young people most need to be taught the principles of how to live and less physics or foreign language. Education is the nourishment of life gained from experience. I am convinced that youth can learn best by doing and by self expression. Religious leaders must be experts in the art of living in this complex society.

There is no necessary relationship in knowing about the Bible and the Jesus way of life, and the ability to grasp what living that way means in concrete relationship with fellow men today. Knowing the historical facts about Jesus is no guarantee that a young person understands how to live like Jesus lived. There must be a higher intellectual standard for Sunday-school classes and worship services. Youth expects the church to offer countless opportunities to help the young person think and act in terms of a God-centered world. All education must be religious and all religion should be education. The teacher is a guide, partner and co-worker with his pupils in forming Christian habits of living and right social attitudes. The teacher is a "sympathetic listener," who enters into his boys' experiences. He is a "fellow explorer" whose knowledge of the trail and of the technique of exploration learned in past experience give him considerable influence with the group. Finally he is a "challenger to a new experience" who asks his boys to, "Try it out, see how it works, come back and let's talk it over." Teaching at its best demands

a teacher in whose life the deepest satisfactions cluster around seeing others grow, each in his own way, and whose deepest joy is to lose his own life in the expanding lives of others.

Civilization owes everything to the idealist. Youth expects the church to be a creator of ideals. None but an idealist can fire in others the white hot flame of devotion, enthusiasm, and self sacrifice with which he himself is consumed. It is only by ideals that we lift ourselves from one plane to another in the slow and painful process of self development and self fulfillment. Youth desires to *live* the Palestinian gospel. Youth desires more freedom for individual worship in the regular church worship —more time for individual prayer and meditation. Youth expects the church to have faith in the innate right and good of the youthful members of the race of man. Worship must be made a permanent state of consciousness and "pray without ceasing" must be made a part of the daily living. Youth seeks God in its own personal way. We are as necessary to God as He is to us. He can only operate on this plane with us as channels. Youth expects the church to make the middle age facts conform to youthful ideals. Youth believes that it is created in the image of God and that it is a part of God. It seeks to know more of the creative power of thought and the potential infinitude of the individual mind. Youth expects to find in the church an atmosphere of freedom, sympathetic understanding, reality, and *beauty!* The church must offer a confident, affirmative, and constructive program of life. Youth expects the church to have an experimental attitude toward life, to have a vision of a brighter future, and a bold desire to attain perfection. Youth expects recognition of its ideals and capacities, and encouragement in its activities to attain these high ends. Youth desires to find its part in the general social burden as one aspect of its spiritual life.

The church of youth is to be fitted to meet the communities' religious needs rather than building the church out of the community. If community A has a large group of people that believe approximately the same thing and desire the same type of religious services, this shall be the center of the community church, but as that community has other groups who believe differently about the universe of man, or who are temperamentally different, those different needs will be ministered to in the same plant. Youth does not understand the divisions and separations of the modern church. The main plea of the Evanston Student Conference was for church unity.

Forenoon and afternoon and night,—
forenoon,
And afternoon, and night,—Forenoon,
and—what!
The empty song repeats itself no more?
Yea, that is Life: make this forenoon
sublime;
This afternoon a psalm; this night a
prayer;
And Time is conquered, and thy crown
is won.

Let us all remember that our fate of tomorrow has in store for us exactly what we store in it today by the quality of our thought, and relations to the other fellow. As we think we know that is what we are to become. If we are children of God we must think the thoughts of God after Him in order to become like Him in this world. This is not mere fancy but strictly scientific principles in their application to the deepest problems of the individual life. In our own consciousness we must create the Kingdom of God before it will come on earth to all men. [*Address given at the Birmingham Convention.*]

SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

HE IS your neighbour to whom you ought to show mercy, in order to become your neighbour.

If a man cannot be good in a crowd, he cannot be good in a closet.

Better humble yourself than to be humbled.

Live the life that will stand the light.

Scandalmongers tear the bandages from social wounds and prevent their healing.

Win respect by deserving it.

The sun often rises behind clouds, but it always rises.

One's motive in life becomes the motor of life.

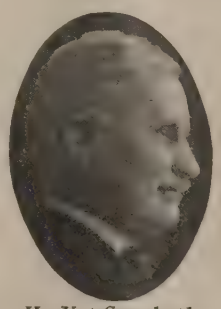
The thing we long for, that we are.

He is below himself who is not above an injury.

Goodness is not made up of separate good acts.

Our judge will not ask what we believe, but how we lived.

Charity that begins at home, stays at home, and dies of close confinement.



He Yet Speaketh

Finding implies searching.

Excuses are refusals.

It is a cheap victory that is won without a battle.

We cannot cause the wind to blow the way we want it to, but we can so adjust our sails that they will take us where we want to go.

To be a prophet is to be a stranger.

Solitude is the mother country of the strong.

Wisdom is the right use of the right knowledge.

Harvest does not come after harvest time.

The past should be the schoolmaster of the present.

Gravitation works in spite of frail bridges.

Real life seeks expression.

A day is miniature life, and life is more than an aggregation of days.

Precept may lead, but example draws.

Every one lives long, who lives well.

Extracts from Marion Lawrance, a Memorial Biography by his son, Harold G. Lawrance. Fleming H. Revell Company, New York. Price $4.00. Special offer with the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION *($2.00 for one year).* **Both for only $4.00.** *Send orders to the International Council of Religious Education, 5 South Wabash Avenue, Chicago.*

CONCERNING STATE AND PROVINCIAL COUNCILS

Elements of a Council Program

By Robert Davids

FEW WORDS have been more overworked than "program." It has become actually obnoxious at times especially when someone of real or imaginary authority "hands down," with a lordly gesture, a "program." Of late we have had a measure of relief through that valiant Latin gerundive, "Agenda," a noble word we ill can spare, calculated to pin a desultory body down to business with its meaning, "things to be done."

After all, notwithstanding its abuse, "program" is a vitally significant word and quite indispensable in this connection—it is just the word we want. That a council of religious education must have a "program" is evident from an examination of the word. It comes to us from the Greek, meaning originally "writing before." On its way to us it created the Latin, "Programma" a term commonly used for a public notice in writing. Its significance now on the authority of a stack of dictionaries is: "Any pre-arranged plan or course of proceedings; a schedule of regular work or duties."

The items, in general, of a cooperative enterprise responsible to the Christian public may be deduced from the ancestry and definition of the word. Thus the "program" of a council of religious education should: (1) Be a public announcement as due to the constituents of the cause and as necessary to secure essential support. (2) Be worked out with the care necessitated by a public proclamation. (3) Indicate the regular, major procedure of the organization. (4) Comprehend the faithful, conscientious discharge of the responsibilities or to use that fine old word again, the *duties* of the organization. (5) Plan with foresight for future demands and contingencies.

The elements of a state or provincial council program should meet the above general requirements but must have different and specific statement. The most provocative and helpful method of discovering such elements is by examining, evaluating and appropriating various programs under successful operation.

This issue of the JOURNAL is devoted to "Youth." Therefore, this department offers some descriptions of state young people's programs, purposely illustrating a varying type of leadership and of situation. The first article sets forth the judgment of the International Young People's Director as to why such program is worth while; following we have two descriptions by outstanding state leaders: (1) A young woman in a southern state; (2) a General Secretary who has no special director in this field, but nevertheless carries forward an admirable program.

Why Have a State Young People's Program?

By Percy R. Hayward

THE challenge of cooperative religious education itself, in the moral and spiritual needs of North America, makes a cooperative young people's program a vital necessity. Adult life needs youth, today and tomorrow, for meeting the issue.

Unless Christian young people of today can work together the Christian adults of the next generation will not work together. Youth is the time when social capacities emerge.

The strongest possible emphasis upon denominational work with young people (and we need that emphasis) still leaves a much needed service, namely, the opportunity for youth of all communions to feel the thrill and challenge of working together. This the state council is the one logical agency to supply.

Complete Christian life demands an outreach beyond a denominational boundary as well as a development within that boundary. The best denominational leaders agree to this and desire that their youth should be related to those of other communions.

The state council must have a complete program and young people's work is a part of that.

Cooperative work itself needs a personnel, full and part-time, and it is an important function of cooperative work to provide this. The young leaders in young people's work of today become the adult leaders of the community cause tomorrow.

As youth is the leadership period, it is at this time that leaders must be found and equipped.

The Young People's Conference

By Ione Alverson

THE Young People's Conference is a new thing for Georgia, but it is receiving a most enthusiastic welcome. "I never had a better time in my life"; "When are we going to have the next one"; or "Let's have one more often than once a year"; are some of the familiar expressions coming from the young people at the close of every conference. Many of the adult leaders also have declared themselves heartily in favor of it, because it seems to meet a real need in the lives of the young people.

Georgia has had only nine places so far to hold conferences. A few of these places have held as many as three, one being the city of Atlanta which had last February 1056 registered delegates, including the adult leaders. Requests are now coming from the young people for a state conference. We hope to gratify their wishes early next spring.

For the first conference, the state office gives a good bit of time to the promotional work. After this, the work is left largely to the local people. Below are the steps taken in working up a conference for the first time in a place.

Decision to have conference from "key" adults. If enough of them can not be gotten to a meeting for this purpose, the State Young People's Superintendent with the County Young People's Superintendent does some personal work among the "key" leaders. It has been easier to "sell" the idea to individuals than to a group.

Time and place for "set up" meeting. These adults are asked to decide on a suitable time and place for calling the young people together in order that they may make the final decision about having the conference. This meeting of the young people is called the "set up" meeting.

Getting the young people to the "set up" meeting. One "key" adult from each church is asked to see that at least five or six of his young people between the ages of sixteen and twenty-four years get to the "set up" meeting. This adult leader is also invited. As a rule only those churches in the town or city which is to be the center of the promotional work for the conference are asked to send young people for the "set up" of a first conference.

The "set up" meeting. As briefly as possible the conference idea is explained to the young people, after which they are asked to make the final decision as to whether the conference should be undertaken. Every effort is made to make the young people feel that the conference is *theirs* and the success of it depends largely on *them.*

After getting their decision to have the conference, a promotion committee organization, consisting of a general chairman, a secretary, and the following subcommittee chairmen, is formed: registration, publicity, meeting place and decoration, reception, entertainment, music, usher, program, banquet, and visitation. These are elected by the young people from their number. Adult advisers are appointed.

Such things as the goal for attendance, the basis for forming a quota for each school, time for the conference, amount of registration fee, etc., are discussed before the close of the meeting. Special care to make the meeting short and "peppy" is taken.

The promotional work. Practically all of this work is done by the young people through the various subcommittees under the direction of the general chairman. Adult leaders advise and remind when necessary. At least five weeks are given to work with the conference. In this time

the visitation committee visits every school in the county and not only advertises the conference, but sees that some steps are taken to get the quota of young people from a school. Two letters are sent the superintendents and pastors about the conference. The publicity committee sees that the newspapers get articles from time to time and always give as much recognition to the young people as possible in these articles. About two weeks before the conference the entire promotional committee is called together for reports on all work done and, if necessary, for further planning.

The program. The state office furnishes an outline for the program and secures the out of town speakers. The local speakers, most of whom will be young people, are secured by the program committee with the help of the County Young People's Superintendent. Written suggestions for all speeches, demonstrations, etc. are given from the state office. The program for the first year is built around the organized class and the fourfold life.

At the conference. Everything possible is done at the conference to make the young people feel that it is *theirs*. Young people preside, lead the worship services, make speeches, take part in the discussions and demonstrations. Special effort is made to develop a spirit of congeniality among the delegates—young people and adults. The state workers try to get acquainted with as many as possible personally, and endeavor to make the young people feel that they are "one of them."

After the conference. The week following the conference, letters are sent to every Sunday-school superintendent whose school was represented at the conference asking him to call on his young people for a report of the conference. This feature seems to "sell" the conference idea to the general public better than anything else. The young people who did not attend, when they hear the enthusiastic reports, wish they had gone and resolve to get in the next year, if there is any possible chance. The school, which probably paid part or all of the registration fees for their delegates rather reluctantly, is made to feel glad that they did it, and will not hesitate to do the same thing the next year. One Sunday-school superintendent, whose school had paid all the registration fees for their delegates, made the statement, "That is the best investment we have ever made," after hearing what the young people had to say. Another superintendent declared that they would always be glad to pay any registration fee that might be charged.

After the reports, real work begins. Classes organize. Some reorganize. Everybody goes to work not only to develop themselves in a fourfold way, but to help others grow the Jesus Way. Who could say that it is not worthwhile?

The Rise of the Young People's Movement in Vermont

By G. Ernest Robbins, General Secretary

THE RISE of any movement in Vermont is not by chance; it is the outgrowth of a gradual educational development. We do not gather our harvests in New England from mushroom cellars; we have to break our soil, pick the stones, fertilize the ground, cultivate the plants, fight the blight, and finally gather the crop. It is a process of months rather than a night.

To develop the young people's movement in Vermont, we have held conferences for adult leaders of young people at our state conventions, state-wide officers' training conference, and county conventions with a noticeable increase in attendance the last two years. As a result of this growing interest we sent to the International Camp Conferences in 1925 eleven boys and thirty girls and six young people's leaders including our state young people's superintendent. For five years leadership courses for young people have been held at our state summer school The Epworth League Institutes have been training our young people each year; the Y. M. C. A. and Y. W. C. A. have also been holding older boys and older girls conferences numbering five hundred each. The outstanding feature of the Congregational conference this year was a young people's conference. During the past four years there has been a rise of community training schools throughout the state in which emphasis has been placed upon leadership training; a large number of our young people's leaders have been enrolled in these.

From the foundation thus laid there has arisen a state-wide desire for young people's conferences under church-school leadership. Three county conferences were held last year and twice that number the first half of this year. A young people's conference has become a permanent part of our program. Young people's conferences are being fostered by the young people's committee of each council of religious education. These gatherings of young people are held around a banquet table or in a week-end conference, the young people assuming the whole program. We are committed to a state-wide promotion of the young people's council throughout all our counties. Out of these county councils we trust there will ultimately arise a young people's council for the state.

OCTOBER WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Mark Guy Van Buskirk

General Theme: Obedience

First Sunday: The First Essential

"To obey is better than sacrifice."

PRELUDE: The pianist plays softly—"O Jesus I Have Promised."—No. 138*. While the hymn is being played the leader quietly takes his place and repeats—

O Lord, our Father God, help us to hear thy voice. Many voices call to us and we are not always certain as to which one we should follow. Make our ears quick to hear thy voice and our hearts ready to understand. Then help us to be willing to obey at whatever cost to ourselves that the consciousness of thy approval may be upon us and upon the works of our hands. Amen.

HYMN: "O Jesus, I Have Promised." —No. 138.

LEADER: "Wherewithal shall I come before Jehovah, and bow myself down before the high God? Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

GROUP: He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

HYMN: "Immortal Love, Forever Full." No. 144.

WORSHIP THROUGH SCRIPTURE: To be read by three people—Psalms 40:4-11 —Matthew 5:17-20—Psalm 1.

WORSHIP THROUGH PRAYER: Use at least three people—Suggest that they pray that we may understand the true nature of obedience; that we may be willing to obey even when giving things would be far easier; that we may be able to so control our lives as to make them conform to the Jesus-way idea of life.

WORSHIP THROUGH GIVING: Let the pianist play number 109 and ask the group to turn to it and read the first and last stanzas as a dedicatory prayer.

HYMN: "I Would Be True."

CLOSE: Have the pianist play "O Jesus I Have Promised," with which the service was opened. Sing two stanzas quietly and let the assembly break up without further word.

Second Sunday: Formal Obedience Not Enough

"All these have I kept."

SING: "Jesus Calls Us."—No. 128.
"Just As I Am Thine Own To Be." —No. 131.
"Lead On O King Eternal."—No. 188.

*All hymn numbers are from *The Hymnal for American Youth.*

SCRIPTURE:
Have two of the group tell the stories of the young men who came to Jesus as found in Mark 12:28-34 and Matthew 19:16-21.

SING: "Lord, for Tomorrow and Its Needs."—No. 151.

WORSHIP THROUGH PRAYER:
1. That we may not turn away from the challenge of Jesus.
2. That we may have the courage and strength to link up with Jesus.
3. That we may so follow him as to make our lives four-fold.
4. That we may be willing to pay whatever price he asks.

READ IN UNISON:
Rise up, O men of God!
Have done with lesser things.
Give heart, and soul, and mind, and strength
To serve the King of Kings.

Rise up, O men of God!
His kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Lift high the cross of Christ;
Tread where his feet have trod.
As brothers of the Son of Man,
Rise up, O men of God!
—*William Pierson Merrill.*

WORSHIP THROUGH GIVING: Use a brief prayer of thanks for the privilege of sharing what we have with others.

HYMN: "I Need Thee Every Hour."—No. 152.

Third Sunday: Obedience is Best Expressed at Home

"*He returned to Nazareth and was subject unto them.*"

PRELUDE: "Holy, Holy, Holy, Lord God Almighty."—No. 12.

WORSHIP THROUGH SCRIPTURE: Luke 2:41-52.

HYMN: "There is Beauty All Around." No. 42 Orders of Service.

PRAYER TO BE READ IN UNISON:
O Heavenly Father, let thy spirit of love rest richly on our homes. Help each of us to be instruments in thy hands for good. Help us each one to so live that we may contribute to the joy and gladness of our homes or to bear our full share of its sorrow. Keep selfishness, unkindness, deceit, unfair rivalry and bitterness from our hearts. Help us to be earnest and true, thoughtful and considerate, kind and forbearing, always placing another's comfort and well-being before our own. Help us to be willing to bear our full share of the responsibility for our homes and to live in them as Jesus lived in his. Amen.

HYMN: "Dear Lord and Father of Mankind."—No. 146.

PRAYER to be read by a designated group:
Our Father God, make us obedient to thy will for us. Teach us so to govern our lives and so to live in obedience to the spirit of our homes that they may be places of joy and happiness, not only to those of us who live in them but to all who come within the circle of their influence. May the ideals and attitudes of Jesus be the ideals and attitudes of our lives. May our home relationships be as joyous and as beautiful as were his. May the mutual confidence which existed between Jesus and his parents exist between each of us and our parents. For Jesus sake and because of our need. Amen.

LEADER: "Follow orders; plow and sow, but do not ask why. One alone knows why, and that One loves thee: let it suffice."

GROUP: "Obedience is the grandest thing in the world to begin with. I do not think the time will ever come when we shall not have something to do, because we are told to do it, without knowing why. . . . The one essential of chivalry was obedience."

LEADER: "Fear God and keep his commandments; for this is the whole duty of man."

GROUP: "Yes, life is a game. The rules of it have been made independently of me, but they are absolute, and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect,—above all, the laws of God. Disobey them, and you make life a misery, and death a ruin."

LEADER:
"Cling to thy home! If there the meanest shed
Yield thee a hearth and shelter for thy head,
And some poor plot, with vegetables stored,
Be all that heaven allots thee for thy board,
Unsavory bread, and herbs that scattered grow
Wild on the river-brink or mountain-brow;
Yet e'en this cheerless mansion shall provide
More heart's repose than all the world beside."

HYMN: "O Master Let Me Walk With Thee."—No. 205.

Fourth Sunday: Jesus Shows the Way

"*Not my will but Thine be done.*"

PRELUDE: "Courage Brother, Do Not Stumble."—No. 186
When the pianist has played the hymn through the leader will announce one of the group who will read the words of the first stanza and comment briefly on its meaning. The group will then sing the stanza. This will be done for each of the stanzas of the hymn, the group singing each one after the speaker has finished.

WORSHIP THROUGH SCRIPTURE: Luke 22-39-46.

HYMN: "Yield Not To Temptation." No. 174.

WORSHIP THROUGH PRAYER:
1. That we may face life as bravely as did Jesus.
2. That we may have the courage to obey even though we do not understand.
3. That we may be sure of ourselves and so able to help others.

WORSHIP THROUGH GIVING:
When the offering has been taken sing "Master, No Offering Costly and Sweet."—No. 206.

CLOSE: "O Love, That Wilt Not Let Me Go."—No. 164.

Fifth Sunday: Obedience is the True Expression of Love

"*If ye love me keep my commandments*"

PRELUDE: "O Master Workman of the Race."—No. 26 Orders of Worship.
Ask the group to turn to the words and follow them through as the pianist plays.

CALL TO WORSHIP:

LEADER: The Lord is nigh unto all them that call upon him, to all that call upon him in truth.
God is a spirit; and they that worship him must worship in spirit and in truth.
If ye love me ye will keep my commandments.

GROUP: He that hath my commands, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself unto him.

SING: First stanza of "O Master Workman of the Race."

SCRIPTURE: One of the group—1 John 2:3-6.

PRAYER: In unison:
"These are the gifts I ask of thee,
Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveller's load;
And for the hours of rest that come between,
An inward joy of all things heard and seen.

"These are the things I fain would have thee take away—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day."—*Henry Van Dyke.*

SING: Second stanza.

SCRIPTURE: One of the group—I John 5:2-3.

PRAYER: That we may be true builders, following closely, in the spirit of obedience, the blueprints of the Master-builder.

SING: Third stanza.

SCRIPTURE: One of the group—2 John 6:9.

PRAYER: That we may know the will of God for us, and knowing it, may be obedient unto it.

WORSHIP THROUGH GIVING: Let one of the group speak briefly of the need God has for our substance. Then have this same person offer a brief prayer of thanks, after the offering, for the privilege of sharing in the great world-wide enterprises of God.

CLOSE: "O Master Let Me Walk With Thee."—No. 205 sung quietly as a prayer.

TRAINING YOUTH FOR SERVICE IN THE CHURCH

By Cynthia Pearl Maus

LEADERSHIP is costly. It doesn't just happen in any field of endeavor. The church that has a trained leadership, has it because it has given careful and diligent attention to the training of its own church young people over a continuous and consecutive period of years.

Christian leadership pre-supposes certain primary qualifications, such as Christian character, a vision of the task, and a vital personality. There are also worthy secondary qualifications such as, a purpose and a goal, a plan, and ability to direct others. In addition to these primary and secondary qualifications, there must also be adequate training and equipment if tangible results are to be achieved.

Before we consider the training that should be afforded by the church for its young people, perhaps it would be wise for us to consider some of the types of leadership of which the church stands in need. This will give us background for discussing the types of training that should be afforded to young people by the church.

Teachers. To a greater extent than ever the church, in its educational program needs trained teachers for the Sunday and week-day sessions of the church school, daily vacation Bible schools, and week-day schools of religion.

Devotional leaders. The graded church school and auxiliary organizations make necessary a large number of devotionally trained leaders who can both plan and put into execution programs of worship that will help individuals to develop within themselves a feeling of the nearness, the omnipresence of the Holy Spirit (God within us).

Executive leaders. Persons are needed who can initiate and direct programs, preside over meetings, assume executive leadership for the major activities of the church in its educational, social, and service program.

Recreational leaders. The provision of sane, wholesome amusements and recreation for the childhood and youth of America affords the church one of its biggest opportunities. Leaders for this field of development must be trained if the church would enter into the "promised land" of childhood and youth's play.

Publicity leaders. The church needs the talent of people who can "play up" in an attractive way the unique elements in its local program in such a way as to appeal to and interest those who are luke-warm, half-heartedly interested in its educational, social and service activities.

Social leaders. Young people and adults are needed to plan and put into successful operation social programs on special occasions for the different age groups and for the entire family-life of the church and community.

Secretarial leaders. Those who can be trusted to handle the details of the educational records of the church and church school in an efficient way. The keeping of adequate records and reports on all phases of the local church's program is *most important* if a constructive educational program is to be realized.

Song leaders. People with musical talent can render a most effective service in the graded educational program of the church and school as leaders of song and directors of music in the various departments and auxiliary organizations of the church and school. Potential leadership of this kind is to be found in every church. Why ought it not to be trained and dedicated to Christian service?

Visitors. Those, who, by nature and training seem to have ready access into homes where sickness, sorrow, and heartache have come, may need some guidance in performing their tasks skillfully and effectively.

It takes four things to make a leader in any field of work; *knowledge*, *observation*, *practice*, and *specialization*. Whatever the type, time or place in which leadership training is given, it must provide an adequate and proportionate share of these four elements if real and worth-while leadership is to be the result. Personal enrichment courses covering a wide range of information will provide the necessary knowledge. Opportunity to observe the work of others in the field of leadership one wishes to achieve and the continual criticism of one's own work in the light of what one learns through observation must find its proper place in every leadership training course.

Active *practice* in the field of leadership until one acquires poise, control, and developed leadership technique is half the battle; and specialization in the particular type of work which one has chosen as his vocational or avocational pursuit is the thing that puts the "ex" in expert or the "leader" in leadership.

Three particular types of leadership training are available to every local church for training its young people.

The standard teacher training course (interdenominational and planned in units of ten lessons each; a diploma course) is especially designed for Sunday and through-the-week training classes for local church leaders. It is as fine a background course as one could wish and is also available in most communions as a correspondence course.

Mid-week church night courses, covering a wide range of personal enrichment and training work for specialized types of local church leaders is growing in favor and use. These training classes take the place of the time-worn, mid-week prayer meeting. The plan consists of two forty-five minute teaching periods and a thirty minute intercessory prayer or devotional assembly.

Three or four simultaneous courses may be offered during each teaching period. Courses are blocked in three month semesters or terms, and classes are continuous from October to June inclusive each year. The following is suggestive of the range of content covered by one church in a single year:

FIRST CLASS PERIOD

Missions
- Home missions (fall quarter).
- Foreign missions (winter quarter).
- Stewardship (spring quarter).

Bible Study
- How We Got Our Bible (fall quarter).
- Life of Christ (second quarter).
- Pauline Epistles (spring quarter).

Song Leading
- History of religious music (fall quarter).
- Song leading (winter quarter).
- Musical appreciation, stories of hymns and tunes, song leading (spring quarter).
- A laboratory course with practice in song leading.

ASSEMBLY

Intercessory prayer, with definite types of work and needs carried in the church bulletin for each month.

SECOND CLASS PERIOD

Teacher Training
- Pupil-study unit (fall quarter).
- Teaching-methods unit (winter quarter).
- Life-of-Christ unit (spring quarter).

Recreational Training
- Principles of recreation (fall quarter).
- Recreational leadership (winter quarter).
- Program building and directing (spring quarter).
- A laboratory course for a select group who have volunteered to give leadership in this field.

Pageantry and Dramatics
- Educational dramatics.
- Plays and pageants.
- Drama and pageantry projects.

Leadership training schools, schools of methods and community training schools provide the third effective means of training local church workers. Leadership training schools are as a rule five day intensive training courses for local church leaders of a single church or a group of adjacent churches. Schools of methods are from five to ten days in length and offer the required and elective units of the Standard Teacher Training Course. Community training schools extend from ten to thirty weeks in length (one night a week) and offer both the required and elective units of the Standard Teacher Training Course with additional enrichment courses, and specialized types of training.

Perhaps the most important training

opportunity with youth and one that we are likely to overlook is the regarding of every activity and project in which youth engages as training for leadership, which, indeed, it is, providing leaders and teachers of youth inspire them continuously to measure up to the highest possible standard of achievement in all they do, whether it be the organized class programs, planning departmental worship programs, recreational activities and programs, lesson projects, special day programs, etc.

Individuals and groups who do everything that they do with the highest possible skill and effectiveness are in the very doing of the activity receiving the finest possible training for future skilled leadership. *[Substance of address given at the Birmingham Convention.]*

THE YOUNG PEOPLE'S DIVISION

WE face today a changing view-point in regard to the method by which and through which the individual is educated. The life-situation and experience view-point versus the fixed and more or less static curriculum viewpoint of all previous programs of education for youth.

In this changing view-point the focus in the educational process is swinging from curriculum and teaching methods to life and its experiences as the medium of education. Curriculum and organization become of necessity an integral part of the method of so interpreting the individual's life situations and experiences that they become meaningful and purposeful in the growth and development of full-rounded Christian personality.

This changing view-point in regard to the focus in the educational process necessitates a re-statement of the principles of program-building for youth from the point of view of the life-situation and experience approach.

Perhaps the first step in re-thinking through the principles of program building from the life-situation and experience approach is the facing of the question, —"What is a Program?" Defined in the terms of the new approach, a program is the method of so using materials in guiding the character development of youth through his life situations and experiences that he may achieve full-rounded Christian personality.

This program must include situations in the widest possible range of "trunk-line experiences" in which individuals normally engage, such as, family life, school life, civic and community life, church life, the "larger group" or world life, the individual's relation to nature, vocational relationships, love and romance, and the individual's relation to God.

Organization from the view-point of the life-situation and experience approach becomes an integral part of the method of educating the individual. It is one of the contributory experiences which helps to make meaningful the individual's personal and group experiences in the process of character development.

The loyalties of youth grow naturally out of the institutional relationships in which his life experiences and situations occur,—the home, church, school, community, and world.

Physiologically, psychologically, and sociologically every individual born is a potential unit in the home, church, school, community, and world. Within these institutions he will have a wide range of both individual and group experiences. The program of religious education for youth is the method of so using materials in guiding the character development of youth through these life situations and experiences that he may achieve full-orbed Christian personality.

Life is a unit. The experiences of the individual are a unit. The development of personality may not be split up into sections and divided between conflicting and competing organizations. In the process of character development youth's loyalties may not be split up between a half-dozen or more fixed, static, competing organizations within the institutions where the range of his life situations and experiences take place.

Organization must be fluid inasmuch as the program is fluid. It must not split the loyalties of the individual but rather contribute to the natural unfoldment of lesser loyalties into greater loyalties.

The realm of experience must be broad enough and flexible enough to insure full-orbed Christian personality in maturity. Within the institution of the home the life-situations and experiences of the individual must be so interpreted as to be meaningful and purposeful toward the goal of a completely democratized Christian home.

The life situations and experiences of school must be so interpreted as to contribute to the full-rounded mental, moral and social unfoldment of personality.

The experiences and situations of youth's church life and his loyalty to the Kingdom of God must be so interpreted as to insure his full capacity for spiritual development. The community life-situations and experiences of youth must be sufficiently broad and meaningful as to contribute to his full-rounded development as a Christian citizen.

The life-situations and experiences of youth in the field of national and world relationships must be so interpreted as to contribute to the development of a Christian world citizen and a Christian world-order of society.

All of the materials of education must be fluid, and must be regarded as integral with the method of education. They must be so evaluated, organized and used as to become contributory experience in aiding youth to interpret present individual and group experiences.

Of necessity the program of Christian education for youth will be comprehensive, Christian, life centered, and Church-centered.

It will be comprehensive in that it will include the entire period of adolescence, twelve to twenty-four years, and will recognize within that scope the three natural or normal groupings:

Early adolescence, twelve to fourteen years, the Intermediate Department or group;

Middle adolescence, fifteen to seventeen years, the Senior Department or group;

Later adolescence, eighteen to twenty-four years, the Young People's Department or group.

It will be life-centered in that it will face the needs and problems that are common to youth in the widest possible range of life's experiences. It will be Christian in that it will face all of life's situations and experiences from the Christian point of view; And it will be church-centered in that it will recognize the church as the divine agency of Christ through which to unfold the loyalties of youth in building a Christian world-order of society. *[Substance of address given at the Birmingham Convention by Miss Maus.]*

EVANGELISM OF YOUTH

THE THOUGHTS of youth are long, long thoughts." His mind is keenly sensitive to spiritual truth. No one is more deeply and passionately interested in the good, the right, the true and the beautiful, than youth. Life and what to do with it, love and its meaning, self-sacrifice and the splendor of it, are meat and drink to his soul.

What youth needs is a place where, all unquestioned and unobserved, he may lift up his heart to God, and give wings to his spiritual aspirations; where, without being hastened or pressed and yet with wise help and guidance, he may think out his "long thoughts" until they settle his character of life.

The church must not be too much in haste to receive confessions, to get the allegiance of youth to the institution of religion; God's way is to build character, and to trust a character built on Christ to make its own confession before the world by helping to build a Christian world order of society. There is no short cut from childish to mature faith. Nature takes from ten to twelve years to do her special work in the soul of youth. Can the church expect to do hers in ten days or ten weeks of Pre-Easter emphasis?

To receive children into the church just at the dawn of the period when their anti-social instincts awake, and then to think that they are safe and ignore their special needs during the disturbing period

of adolescence is only botching the work. A truly educational method must walk patiently by the side of youth through all the steps of his progress, recognizing his right to be anti-social at one time, welcoming the gang spirit as a sign of the new social impulse, confident that the higher social instincts will assert their power later on, and careful above all things to see that youth is not made to feel that he is utterly lost to religion and the church because he sometimes rebels against conventional forms of religion and insists on going its own way for a time.

The church's evangelistic opportunity with young people will best be met: (1) By dealing with youth in vital, not formal ways; (2) by teaching youth through example as well as precept the habit of church attendance; (4) by making church membership the ideal to be looked forward to by youth as expressing right relationships with God and man; (5) by bearing constantly in mind in all our dealings with young people the distinction between personal and institutional religion. Youth's first task is to achieve a personal religion. In so doing he is likely to undervalue institutionalized religion. He may even boast that he can find and worship God as well by other means. He may have to learn some lessons in the school of life before he is prepared to acknowledge his debt to the institution of religion. He will come in time, however, to see that human welfare is essentially a social thing and that man cannot be "saved" outside the Christian community.

Nor is the soul of youth something that may be saved apart from his body, mind and social outreach. The church in dealing with young life measures up to its full responsibility only when its program of evangelism is a continuous religious educational process that leads ultimately to an abundant self-realization on the part of youth of his full capacity for character development. The church must provide a comprehensive, coherent and unified program of development that will challenge youth to such a balanced, physical, intellectual, social and religious expression of life as will insure full orbed spiritual personality in maturity.

The goal of the church must not be thought of wholly in term of the numbers of young people won to church membership on decision days, but rather on the balanced, full-rounded development of those who are reached. The growth and development of youth's spiritual life is not something we can take for granted, for while it is true that youth is by nature religious, it is also true that the religious instinct is subject to the same laws of growth and development as all other human capacities and powers. Exercise means growth, the lack of exercise atrophy and death.

Christian character is the by-product of Christian activity. Youth learns to worship by participating in the planning and conduct of services of worship. Youth learns how to study and to study God's word as applied to the problems of today, by studying, not by listening to a digest of the lesson by the lecture-method type of teacher. Youth learns to render service in the home, church, community and world by accomplishing service projects in these fields and in no other way. Jesus taught his disciples the principle of service by the project method. He multiplied the loaves and fishes, but they fed the multitude. Young people today will learn or fail to learn the same lesson to the degree that the church in its educational program succeeds in getting them to engage in definite, worthwhile service projects for God's needy ones throughout all the earth.

* * *

IN these days, when the races of men are being brought more closely together each year through travel, business, industry, and modern inventions, it is imperative that youth find the church effective as an agency in Christianizing the business, industries, inventions and institutions of the world if the goal of Christianity—a Christian world order of society—is to be realized. The primacy of missions, the missionary enterprise of the world in its entirety, and the fields of missionary endeavor which are the particular responsibility of each communion must become the heritage of each young person who would have part in building on this earth the Kingdom of Heaven. [*Editor's Note: An extract from Miss Maus' address at Birmingham Convention.*]

PROMOTION DAY PLANS IN THE CHILDREN'S DIVISION OF THE CHURCH SCHOOL

By Mildred O. Moody

"HOW I *dread* promotion day!" exclaimed a primary superintendent to one of her colleagues in the department. "There is always so much confusion, so much uncertainty. I'm *glad* when that time is over."

"I am looking forward to promotion day," said another superintendent. "Our boys and girls enjoy that time better than all others for they feel that they have achieved something."

A day of confusion or a day of achievement, which shall it be? You can have whichever you desire and it will depend entirely upon how well you plan for this day of days *throughout the year.*

Objectives

BEFORE we can know how to plan or what to plan throughout the year we need to have before us definitely the objectives of promotion. Why promotion in the children's division?

It makes possible a program goal toward which we will work. And if, that program goal has the child at its center it will provide a character goal toward which we will strive. Certain states have educational departments which prepare subject syllabi for their teachers. These syllabi tell the teacher how much subject material shall be covered during the year. The final examination is given covering that syllabi and promotion comes if the examination is passed successfully. The syllabus is the program goal. What is our syllabus? It consists of definite habits to be formulated, Christian attitudes to be established, motives to be built, information to be acquired, service to be rendered.

It becomes an incentive to the teacher. Perhaps in some instances it is a driving force for the accomplishment of her purposes. "Promotion day is coming. I want my pupils to be promoted with honor, but if they are, some development must show in their lives, some service must be rendered by them, some knowledge acquired."

It becomes an incentive to the pupil. Every child from the youngest up enjoys the feeling that comes with accomplishment. When a teacher, with promotion goals in mind, leads her group to the successful accomplishment and a service for others she has deepened their desire to keep and strengthen the tendency to carry out that desire. The pleasurable satisfaction that comes from achievement is strong incentive to further achievement of the same kind.

It is a day of recognition. That recognition is in itself an incentive. It is a day of stimulus to new endeavors. It is a day of praise for those who can honestly be praised. It is the day of the highest kind of reward—namely the approval of the child's elders, the appreciation of those in authority.

It is a day for parent stimulation. It could be possible to make this day and the kind of education for which it stands prominent in the consciousness of parents. All we need to do is build standards for it, interest the pupil in it, dignify it with a formal program, recognize its significance. Then intrigue the interest of the parent by the enthusiastic support of the child and promotion day in th

church school occupies the same commanding position in the mind of the parent as does the graduation from grammar school.

It provides a strategic opportunity for adjustments in departmental and class grouping. It is infinitely easier to divide classes where there is need, to separate departments, where it is possible, on this day than on any other. Why? Because change is in the air. Promotion day *is* change.

Preparing for Promotion Day

MANY, many letters are coming to the desks of elementary directors these days saying in substance, "We have given up our regular lessons for the time being because we are having the children memorize the requirements for promotion day." The only program goal they have is memorizing certain materials. The only preparation is a "crammed" preparation the last few Sundays. In such instances promotion day becomes a curse instead of a blessing.

There is no one time to prepare for promotion day. It must be a constant preparation the years through. Each corps of workers in each department should build their promotion goals at the beginning of the three year program, definitely, specifically.

Every Sunday, then, should contribute toward the preparation of promotion day in that it attempts to accomplish a *definite part* of the *whole goal.* Through several weeks the pupils carry on a service activity, their motive being to make a group of homeless children happy on Christmas. That is one of your promotion goals. Through several weeks the pupils study the story of "David's Kindness to a Lame Prince." They work their own version. They tell it to the group. This is one of our promotion goals accomplished during the year.

With such through-the-year preparation, the program itself will be built from those goals achieved instead of being built from unknown activities and materials memorized in a hurry the last few weeks. The service activity (re-inacted) mentioned above might be the heart of a promotion program developing the theme of friendliness. The original story of "David's Kindness to a Lame Prince" might be the heart of a promotion program developing the theme of kindliness. Build the service from what has been done and what has been learned by the pupils during the year.

Determine the promotion day policy early in the year. Decide on the time, the place, the procedure. Detailed planning of this kind will go far in eliminating confusion on this Sunday. The day now set by the International for promotion day is the last Sunday in September. The time on that day should be the regular church-school hour. The place best fitted for this recognition is the separate department of each age group. The procedure must be carefully worked out. The following plan has been used successfully in a number of large schools:

1. The programs are being conducted at the same time in each separate department. The cradle roll and beginners groups are having their regular department sessions. The primary and junior groups are having their recognition programs.

2. The assistant superintendent of each department goes to the department from which the promoted students come. The beginner assistant superintendent goes to the cradle roll department. The primary assistant superintendent goes to the beginner department, etc.

3. At stated times (at the close of the department session in the cradle roll and beginner departments: at the close of the program in the primary and junior departments) the superintendent and children bid farewell to the promoted students; the assistant superintendent takes the group to the new department where they are welcomed.

For example: At the close of the primary program, the primary superintendent and children bid farewell to the primary graduates. The assistant junior superintendent (who has been in the room) leads the promoted primary students to the junior room where they are welcomed by the junior superintendent and teachers.

4. We have discovered real value in having social good times during the week preceding promotion day, especially with the cradle roll, beginners, and primary groups. One good time will be with the cradle roll graduates and the beginners children. They become acquainted with each other and the cradle roll groups do not feel strange when they go to the beginners department. Hold the good time in the beginners room. Another good time will be with the beginner graduates and the primary children for the same purpose.

5. Order all supplies and materials early so that the "Diplomas" are ready.

Suggested Programs

PRIMARY

Theme: Tell Me the Stories of Jesus

Primary superintendent on platform, seated.

Two honor students on one side;

Two honor students on other side;

Three honor students grouped around her.

(Numbers changed according to group. All honor students being on platform.)

SONG: Two honor students sing:

"Tell me the stories of Jesus, I love to hear
Things I would ask him to tell me, if he were here.
Songs by the wayside, tales of the sea
Stories of Jesus, tell them to me."

STORY: One honor student tells story in his own words: "A Little Boy Sharing His Lunch."

BIBLE VERSES by all promoted students.

"Freely ye have received, freely give."

Spoken or sung: "All things come from thee, oh, Lord, and of thine own have we given thee."

SONG: Two honor students singing:

"First let me hear how the children, stood round his knee
Then I shall fancy his blessing resting on me.
Words full of kindness, deeds full of grace
All in the love light of Jesus face."

One honor student tells story: "Jesus Blessing Little Children."

Verses repeated by promoted students.

"Suffer little children to come unto me," etc.

"Love one another."

"Be ye kind one to another."

SONG: Honor student sings:

"Into the city, I'd follow the children's band—
Waving a branch of the palm tree, high in my hand.
One of his heralds. Yes, I would sing—
Loudest hosannas, Jesus is King."

(*Note: Rest of graduating group march around the room while this verse is sung, waving palm branches.*)

Honor student telling the story of how the group has been "One of His Heralds" during the year. (Story of a service activity.)

Diplomas presented.

Primary superintendent (turning to assistant junior superintendent): "We give these boys and girls to your care. We know they will be happy with you."

As the pianist plays the promoted students will march to the junior room led by Mrs. .....

JUNIOR PROGRAM

Theme: Christian Relationships

(*Prepared by Miss Nina A. Clarke*)

A Junior's Relationship With God

SONG OF PRAISE: "For the Beauty of the Earth."

PSALM OF PRAISE: Psalm 96 (in which all nations and all nature are summoned to worship Jehovah because He is universal God.)

SONG OF TRUST: "How Strong and Sweet My Father's Care." (Page 17, Order of Worship, *(Hymnal for American Youth.)*

VERSES OF TRUST in God's Care. (Memory work.)

ORIGINAL STORY: Telling of some person in Old Testament History who trusted in God.

A Junior's Relationship with Jesus

SONG: "Oh, Come All Ye Faithful." (Stanzas 1, 2, 3.)

VERSES referring to Jesus (Including John 3:16, God's best gift to the world.)

THE WORK JESUS LEFT UNFINISHED: Mark 16:15; Acts 1:8b; Matt. 28:19-20; Matt. 5:16.

THE PROGRAM FOR THE CHRISTIAN LIFE as Given by Jesus. The Beatitudes, Matt. 5:1-12.

ORIGINAL STORY: Telling some incident in the life of Jesus when He showed people how to live.

A Junior's Relationship With Others

QUOTATIONS from the sayings of Jesus, and His followers, telling of what our

attitude should be one to another. (Memory work.)

SONG: "We've a Story to Tell to the Nations." (Stanzas 1, 2, 3.)

ORIGINAL STORY: "The Life of Some Missionary Hero."

SONG: "Oh Zion, Haste." (Stanzas 1, 2, 3.)

ORIGINAL STORY: A service activity of our department.

Junior superintendent presents the diplomas and commits the graduating class to the care of the intermediate department.

Adjustments

Several schools have made the junior promotion a time of vital significance and especial interest to students and parents alike by holding graduation exercises in the department room one evening *during the week.* The room is decorated for the purpose: printed invitations are sent to the parents: the graduation class carry out the program: the superintendent makes a formal presentation of the diplomas then: the local newspaper reports it and graduation from the junior department of the church school becomes as important as graduation from grammar school.

Should you be working in a small school where the program must be one for the whole school given in the auditorium before the whole school, parts of each of those here given will be used.

Theme: Acquaintanceship With Jesus

Beginner Group Song: "Jesus Loves Me," first stanza.

Primary Group, first hymn, story and Bible verse of the printed primary program.

Junior Group, "A Junior's Relationship With Jesus" of the printed junior program substituting "original story, a service activity of our department."

Conclusion

Promotion day is entitled to a distinct place in the life of the child only as promotion day has a distinct value in the development of that life. Let us plan so that it holds this value.

CHURCH-SCHOOL PROMOTION DAY PLANS FOR YOUNG PEOPLE

By Sterling L. Williams

THAT SPECIAL recognition should be given to those who have successfully completed certain specified units of work in the church school, and particularly in a school that is graded, no one can deny. As a matter of fact, few in the intermediate, senior, and young people's departments receive such recognition, the reason being, no doubt, a lack of the "how" of such plans rather than an appreciation of their value.

If this be true, the following plans may prove helpful. Certain adaptations to the departments in which they are to be used will be found necessary. The plans are not intended to be followed in their entirety by any one school at any one time.

The Day

IN MOST schools it will be found that either two periods on one Sunday or one period on each of two Sundays are necessary for effective presentation. If two periods are used on one Sunday, then the morning period should be devoted to the departments up to and including the junior department, and the evening period to the intermediate, senior and young people's departments. In case two Sundays are used the departments of the lower grades should use the first Sunday and the departments of the upper grades the second.

Participants

BOTH adults and young people should help. The following adult leaders may well participate; pastor, director of religious education, superintendents of departments and teachers. Certain it is that the pupils of the intermediate, senior and young people's departments should share in carrying out the plans connected with their promotion. In fact, there are certain parts of these plans which may be cared for with greater effect by the pupils than by adult leaders.

The Week of Activities

OUTING. This should be especially for those who are to be promoted, (other members of the departments may be included if it is desired), and should come during the early part of the week, Monday or Tuesday. The outing might follow somewhat the nature of those given by the graduating members of a high school or college class.

Banquet. This should be for those who are to be promoted, their parents their teachers, the adult officers of the departments, the pastor and certain officials of the church. The banquet should be held on Friday and participation should be largely by the pupils. The program of the banquet might well include toasts, special music and a brief address. The toasts should be given by the pupils, and by one or two of the parents, with an address by the pastor on some such subject as "Youth and the Church."

Following the banquet should come a social period for the exhibits of the work of the pupils, which would be for the benefit of the parents and church officials. If desired, awards might be made at this time, or held over until the day of promotion.

Decorations. The decorating should be done on Saturday by a special committee representing the three departments. The school's colors should be used as well as flowers and the pennants of the departments.

The Day of Promotion

If the childrens departments are promoted in the morning, an evening service could be provided for the young people. The following program is suggestive:

Organ Prelude followed by a hymn, the audience participating. "Faith of Our Fathers" would be appropriate.

Introductory Remarks. Made by director, or general superintendent. Should be brief, stating the purpose of the occasion and introducing the superintendents of departments in the following order, intermediate, senior and young people. As each superintendent is introduced he should make a brief statement concerning the ages of the pupils in his department, number enrolled, number who are members of the church, the number being presented for promotion, and a brief general statement concerning the work of the department.

Special Music. Either vocal or instru-

THE PRACTICE OF TEACHING IN THE SECONDARY SCHOOL. By Henry C. Morrison. 661 pp. Price $4.00. The University of Chicago Press, Chicago.

The book deals first with fundamentals in the teaching process; then with control technique; then with operative technique; and finally with administrative technique. Genuine teaching is that whose results remain in the life of the learner. Control consists in establishing a learning situation, in group control, and in the development of a power of sustained application. Operative technique develops at great detail that phase of the learning process in which the units of learning are developed in the class and in its members; this section forms the bulk of the book.

Public school educators will, of course, read this book, but parents, pastors, and religious educators may pass it by, and thereby make a great mistake. It is large, requiring a three-day train trip for its assimilation. Let the reader assimilate the section on grammar or mathematics, then go home to assist his own sixteen-year old in following the technique of the home high school, and then, after the comparison, if he has hair, prepare to tear it!—*P. R. H.*

A SUMMER PROGRAM FOR THE CHURCH SCHOOL By Miles H. Krumbine. 188 pp. Price $1.50. University of Chicago, Press, Chicago.

This book sets forth in detail the plan and curriculum of the Summer School of Religious Education conducted annually by the First Lutheran Church, Dayton, Ohio. In giving in concrete form the experience of one school, the author renders a real service to those contemplating vacation church schools. The plan is not submitted as a "blue-print" for any other school. The author himself states that the next session of his school will no doubt witness many changes. The very purpose of the volume would be defeated if anyone should follow it slavishly.

The chapters on the work of officers bring before the reader the problems of initiation and organization, while those on the periods of Bible study, mission study, dramatization, worship, prayer, and service bring out in detail the curriculum which is in use. The work of the school is definitely centered around the Bible, and application to problems of life is sought as an outcome. It is a school which remains faithful to its religious purpose.—*P. H. V.*

mental, and rendered by members of the groups being promoted.

Intermediate Department Presentation. At this time the president of the department might well give the number of units of work done by the pupils being promoted and close by a word of thanks to pastor, director, department superintendent, and the teachers and officers of the department. He should then introduce the secretary of the department for a brief report covering the three years' activities of each of the organized classes and the department.

Special Feature. Any one of the following: dramatization, portraying some historical incident studied or some outstanding event in the life of one of the "Great Leaders;" an essay or two, on some subject suggested by the lessons studied.

Pupils Presented for Promotion. Greetings extended by president of senior department. Presentation of special awards, closing with the department song.

Senior Presentation. Follow plans suggested for intermediate department, a brief missionary pageant could be presented. Then will follow the presentation of pupils who are to be promoted, closing with the hymn, "We've a Story to Tell to the Nations."

Young People's Presentation. As intermediate departments. A brief address on "The Choice of an Occupation," and followed by a statement from the president of the department concerning the occupations chosen by various members.

Departments Combining for the Special Features. If desired the departments may combine in presenting the special feature. This might be done to advantage in the presentation of a pageant, say, on such a theme as the "Spirit of Education," or a debate on one of the live social or moral issues of the day having special significance for young people.

Special Recognition. At this time special recognition should be given those who have distinguished themselves through faithful attendance, work done in the department, or special service rendered.

Closing Period. Hymn—"I Will Answer With the Best That's In Me." Prayer and benediction by the pastor.

The Reception. A fifteen-minute reception, during which time those promoted will stand in line to receive the congratulations of their friends of the church and church school.

THE JUNIORS' SERVICES OF WORSHIP FOR OCTOBER

By Mary Alice Jones

Theme for the Month: God's Love

First Sunday

PROCESSIONAL: "Marching with the Heroes." (Tune: Via Militaris. 6, 5, 6, 5, D.)

Marching with the heroes,
Comrades of the strong,
Lift we hearts and voices
As we march along;
O the joyful music,
All in chorus raise!
Theirs the song of triumph,
Ours the song of praise.

Refrain

Marching with the heroes,
Comrades of the strong,
Lift we hearts and voices
As we march along.

FELLOWSHIP: Welcome to new first year pupils.

Leader: Forget not to show kindness unto strangers.

Third Year Pupils:

The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace.

WORSHIP: Theme, Fellowship with God Through Showing Love to Others.

PRELUDE: Selected by pianist.

Leader:

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
Oh magnify Jehovah with me,
And let us exalt his name together.

Response:

I was glad when they said unto me,
Let us go into the house of our Lord.

INVOCATION: "Come, Thou Almighty King." (Tune: Italian Hymn. 6, 6, 4, 6, 6, 6, 4.)

Come, thou Almighty King,
Help us thy name to sing,
Help us to praise:
Father, all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of days.

HYMN OF PRAISE: "Let Us with a Gladsome Mind." (Tune: Innocents, 7, 7, 7, 7.)

Let us with a gladsome mind
Praise the Lord, for he is kind:
For his mercies aye endure,
Ever faithful, ever sure.

SCRIPTURE:

Leader: Behold what manner of love the Father hath bestowed upon us, that we should be called children of God.

Response: Let us not love in word, neither with the tongue, but in deed and truth.

Leader: Herein was the love of God manifested in us, that God hath sent his only begotten son into the world that we might live through him.

Response: If God so loved us, we also ought to love one another.

Leader: He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. . . . . he who loveth God, loveth his brother also.

PRAYER.

OFFERING SERVICE: Presentation of offering for classes.

Offering Hymn: "We Give Thee But Thine Own." (St. Andrew. 6, 6, 8, 6.)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

Prayer of Dedication

RECESSIONAL TO CLASSES.

Second Sunday

PROCESSIONAL HYMN: Piano: Coronation—Oliver Holden.

FELLOWSHIP: Greeting to and from the pastor and the general superintendent of the Sunday school.

WORSHIP: Theme, God's Love Shown Through Care.

CALL TO WORSHIP:

Leader:

O God, thou art my God; earnestly will I seek thee.
I will say of Jehovah, He is my refuge and my fortress;
My God in whom I trust.

Response:

Jehovah is merciful and gracious,
Slow to anger, and abundant in loving kindness.
Jehovah is good to all:
And his tender mercies are over all his works.
Jehovah upholdeth all that fall,
And raiseth up all those that are bowed down.
The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing.
Jehovah is righteous in all his ways,
And gracious in all his works.
Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfill the desire of them that fear him;
He also will hear their cry, and will save them.

HYMN: "This Is My Father's World." (Tune: Terra Beata. S. M. D.)

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings,
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me everywhere.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied,
And earth and heaven be one.

LEADER: Jesus talked to His friends a great deal about the love of God. He did so want them to know how much the Father loved them. It was hard for them to understand, for they had thought of God more as a judge than as a Father,—fair and righteous, but not especially tender and loving. This is one of the talks Jesus had with them in which He tried to help them understand.

SCRIPTURE: Matthew 6:25-33.

PRAYER.

HYMN: "O Lord of Heaven and Earth and Sea." (Tune: Almsgiving. 8, 8, 8, 4.)

O Lord of heaven, and earth, and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit thy love declare;
Where harvests ripen thou art there
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe thee thankfulness and praise
Who givest all.

O thou from whom we all derive
Our life, our gifts, our power to give,
O, may we ever with thee live,
Who givest all!

OFFERING SERVICE: Presentation of offering.

Prayer of Dedication

RECESSIONAL.

Third Sunday

(*Note: In order to help the pupil enter whole-heartedly and reverently into the service, the room should be made lovely with autumn flowers and foliage.*)

PROCESSIONAL.

DRILL: Passage finding.
2 John 12.
2 Kings 15:34.
Isaiah 5:6.
Philippians 4:11.
Hosea 11:6.

WORSHIP: Theme, God's Love Shown Through Nature.

PRELUDE: "Pastorale," by Myles Birket Foster. (Or any other appropriate music by pianist.)

CALL TO WORSHIP.

Leader:
O come, let us worship and bow down;
Let us kneel before Jehovah our Maker;
We are the people of his pasture, and the sheep of his hand.

Response:
O Worship the Lord in the beauty of holiness,
Let us exalt his name together,

UNISON PRAYER:
Let the words of my mouth and the meditations of my heart
Be acceptable in thy sight, O Lord, my strength and my redeemer.

HYMN OF PRAISE: "God of the Earth, the Sky, the Sea." (Tune: Pater Omnium, L. M. Refrain)

God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in thee,
Thy present life through all doth flow.

Thy love is in the sunshine's glow,
Thy life is in the quick'ning air;
When lightnings flash and storm-winds blow,
There is thy power; thy law is there.

We feel thy calm at ev'ning's hour,
Thy grandeur in the march of night;
And, when thy morning breaks in power,
We hear thy word, "Let there be light."
Refrain
We give thee thanks, thy name we sing,
Almighty Father, heav'nly King.

SCRIPTURE:

Leader:
Bless Jehovah, O my soul.
O Jehovah my God, thou art very great;
Thou art clothed with honor and majesty;

Response:
He sendeth forth springs into the valleys;
They run among the mountains;

Leader:
They give drink to every beast of the field;
The wild asses quench their thirst.

Response:
By them the birds of the heavens have their habitation;
They sing among the branches.

Leader:
He watereth the mountains from his chambers;
The earth is filled with the fruit of thy works.

Response:
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,

Leader:
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.

Response:
The trees of Jehovah are filled with moisture,
The cedars of Lebanon, which he hath planted;

Leader:
Where the birds make their nests;
As for the stork, the fir-trees are her house,

Response:
The high mountains are for the wild goats;
The rocks are a refuge for the conies.

Leader:
He appointed the moon for seasons;
The sun knoweth his going down.

Response:
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.

Leader:
The young lions roar after their prey,
And seek their food from God.

Response:
The sun ariseth, they get them away,
And lay them down in their dens.

Leader:
Man goeth forth unto his work
And to his labor until the evening.

Response:
O Jehovah, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.

PRAYER: Closing with prayer response:
Hear our prayer, O Lord,
Incline thy ear to us
And grant us thy peace.
(Set to music, No. 34 in Orders of Worship, *Hymnal for American Youth.*)

HYMN OF DEDICATION: "O God, I Thank Thee For Each Sight." (Tune: Hope. L. M.)

O God, I thank thee for each sight
Of beauty that thy hand doth give;
For sunny skies and air and light;
O God, I thank thee that I live.

Another day in which to cast
Some silent deed of love abroad,
That, great'ning as it journeys past,
May do some earnest work for God.

OFFERING SERVICE: Presentation of offering by class representatives.

Offering Hymn:
We give thee but thine own
Whate'er the gift may be;
All that we have is thine alone
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly as thou blessest us,
To thee our first fruits give.

RECESSIONAL TO CLASS.

Fourth Sunday

PROCESSIONAL HYMN: "We Are Come With Joy and Gladness." (Tune: Feliciter. 8, 7, 8, 7, D. with Refrain.)

We are come with joy and gladness,
Once again, our God and King,
To recall thy loving kindness,
And our festal hymns to sing.
With a fresh and strong devotion,
Every heart do thou inspire,
That each spark of love may brighten
Into flame of holy fire.

FELLOWSHIP: Recognition of all October birthdays.

WORSHIP: Theme, God's Love Shown Through Letting Us Share in His Work.

PRELUDE: "Canonbury," by Schumann.

CALL TO WORSHIP.

Leader: Great is Jehovah and greatly to be praised

Response:
We praise thee, O God;
We acknowledge thee to be the Lord.
All the earth doth worship thee,
The Father everlasting.
(Set to Music No. 13 Orders of Worship, *Hymnal for American Youth.*)

HYMN: "Lord, Thy Glory Fills the Heaven." (Tune: Faben. 8, 7, 8, 7, D.)

"Lord, thy glory fills the heaven;
Earth is with its fullness stored;
Unto thee be glory given,
Holy holy, holy Lord!"
Heaven is still with glory ringing;
Earth takes up the angels' cry,
"Holy, holy, holy" singing,
"Lord of hosts, the Lord most high."

Ever thus, in God's high praises,
Brethren, let our tongues unite,
While our thoughts his greatness raises,
And our love his gifts excite,—
With his seraph train before him,
With his holy church below,
Thus conspire we to adore him,
Bid we thus our anthem flow.

"Lord, thy glory fills the heaven;
Earth is with its fullness stored;
Unto thee be glory given,
Holy, holy, holy Lord!"
Thus thy glorious name confessing,
We adopt the angels' cry,
"Holy, holy, holy" blessing
Thee, the Lord of hosts most high!

LEADER: One of the means God has used to show His love for us is to let us work with Him. When our parents entrust important parts of their work to us, it shows us that they trust us and want our companionship. Because God has made His world so that man must work with Him, He has given us this beautiful token of His love and of His desire for us to talk often with Him and plan with Him the things we undertake. In tending the vegetables and flowers and fruit trees; in helping to care for younger children and frail and helpless old people; in earning money to send teachers and preachers to the lands where Jesus is not known—in these and many other ways God lets us work with Him to make His world beautiful and fruitful and good. A poet of olden time, thinking about all this, felt how wonderful was God's trust in man and wrote a poem about it which is kept for us in our Bible.

SCRIPTURE:

Leader:

O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!

Response:

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet;
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Jehovah, our Lord,
How excellent is thy name in all the earth!

PRAYER.

HYMN OF DEDICATION: "O God, Who Workest Hitherto." (Tune: Eagley. C. M.)

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do,
As best it pleaseth thee.

Our skill of hand and strength of limb
Are not our own but thine;
We link them to the work of him
Who made all life divine.

Where'er thou sendest we will go,
Nor any question ask,
And what thou biddest we will do
Whatever be the task.

OFFERING SERVICE: Presentation of offering.

Offering Hymn: "Every Good Gift and Every Perfect Gift." (Set to music tune—Melodies.)

Fifth Sunday

PROCESSIONAL: "All Saints," Cutler, (Piano.)

DRILL: Map drill on locating countries in which the denomination is carrying on missionary work.

NEW SONG PERIOD: Introduce new song to be used in later services.

WORSHIP: Theme, God's Love for All People.

PRELUDE: "Penitence," by Spencer Lane.

CALL TO WORSHIP:

Leader:

Let the peoples praise thee, O God;
Let all the people praise thee.
And let the nations be glad and sing for joy.

Response:

Praise the name of God with a song.
And magnify him with thanksgiving.

HYMN OF PRAISE: "We Praise Thee, Lord." (Tune: Benediction.)

We praise thee, Lord with earliest morning rays;
We praise thee with the glowing light of day;
All things that live and move, by sea and land,
Forever ready at thy service stand.

The nations all are singing night and day,
"Glory to thee, the mighty God, for aye!
By thee, through thee, in thee, all beings are!"
The listening earth repeats the song afar.

Thy hallowed name, thy kingdom in us dwell;
Thy will constrain, and feed and guide us well;
Guard us, redeem us in the veil hour;
For thine the glory, Lord, and thine the power!

LEADER: You remember that last Sunday we read a poem about how wonderful it is that God gives man such a large share of His work to do. This Sunday we are going to read a question which a great missionary asked. He knew that God expected His children to work with Him and he asked how all of the people of the earth are going to know about Jesus unless those of us who know do our part.

SCRIPTURE: (Unison.)

For the scripture saith, Whosoever believeth on him shall not be put to shame.

For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him;

for, Whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

UNISON PRAYER: Psalm 67:1-2.

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.

HYMN: "Jesus Shall Reign Where'er the Sun." (Tune: Duke Street, L. M.)

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

Let every creature rise and bring
Peculiar honors to our King:
Angels descend with songs again,
And earth repeat the loud Amen!

OFFERING SERVICE: Presentation of offering.

Offering Hymn:

God loveth a cheerful giver.
He has asked us freely to give
Our love and our money to others
To teach them the right way to live.
Inasmuch as ye give others
Ye have given the same to me.
These words were spoken by Jesus
To all who his helpers would be.
(Set to music in *Junior Hymns and Carols*)

RECESSIONAL.

BOOK NOTES

THE SUNDAY SCHOOL WORKER. By L. F. Sensabaugh. 170 pp. Price 60 Cents. Cokesbury Press, Nashville.

MATERIAL FOR LEADERS OF GIRLS IN PRESBYTERIAN CHURCH U. S. A. Prepared by Girls' Work Board of Christian Education, Working Cooperatively With the Young People's Department, Board of Foreign Missions, and the Department of Young People's Work, Board of National Missions. 75 pp. Price 40 Cents. Presbyterian Board of Christian Education, Philadelphia.

THE DEACON AND THE OFFICE. By Harry Pringle Ford. 28 pp. Price 25 Cents. The Westminster Press, Philadelphia.

PRIMARY BOOK TWO D. V. B. S. By Robbie May Alexander. 135 pp. Sunday School Board, Southern Baptist Convention, Nashville.

INTERMEDIATE BOOK TWO D. V. B. S. By Ethel Harrison Grice. 109 pp. Sunday School Board, Southern Baptist Convention, Nashville.

THE PLATONIC TRADITION IN ENGLISH RELIGIOUS THOUGHT. By William Ralph Inge. 124 pp. Price $1.40. Longmans, Green and Company, New York.

THE SUNDAY-SCHOOL TEACHER AND THE BOOK. By William Francis Berger. 153 pp. Price $1.25. Fleming H. Revell Company, New York.

AN OUTLINE OF CHRISTIANITY. VOL. IV. CHRISTIANITY AND MODERN THOUGHT. Francis J. McConnell, Directing Editor. 501 pp. Price $5.00. Published by Bethlehem Publishers, Inc., Distributed by Dodd, Mead and Company, New York.

LIFT UP YOUR HEARTS. Edited by Anton T. Boisen. 96 pp. Price $20.00 per 100 copies. Pilgrim Press, Boston and Chicago.

HISTORY OF ANCIENT AND MEDIEVAL PHILOSOPHY. By Horatio W. Dresser. 338 pp. Price $2.50. Thomas Y. Crowell Company, New York.

AMERICAN VILLAGERS. By C. Luther Fry. 201 pp. Price $2.50. Institute of Social and Religious Research, New York.

THE ADOLESCENT GIRL. By Winifred Richmond. 212 pp. Macmillan Company, New York.

CASE STUDIES FOR TEACHERS OF RELIGION. By Goodwin B. and Gladys H. Watson. 296 pp. Price $3.00. Association Press, New York.

A SUMMER PROGRAM FOR THE CHURCH SCHOOL. By Miles H. Krumbine. 185 pp. Price $1.50. University of Chicago Press, Chicago.

SONG AND WORSHIP BOOK FOR YOUNG PEOPLE'S CONFERENCES. Prepared by Harry Thomas Stock. 30 pp. Price 35 cents each in quantities of fifty or more; single copies, 50 cents each. Pilgrim Press, Boston and Chicago.

ALL COLORS. A Study Outline on Woman's Part in Race Relations. 153 pp. Price, Cloth $1.25; paper $1.00 Woman's Press and Association Press, New York.

AN OUTLINE OF CHRISTIANITY. In Five Volumes. About 500 pp. each. Price $5.00 per Volume. Published by Bethlehem Publishers, Inc. Distributed by Dodd, Mead, and Company, New York.

First three volumes off the press. The contents of the volumes are as follows: Volume I, The Birth of Christianity—the life stories of Jesus and Paul and the effect of those lives in shaping the course of Christianity's first hundred years; Volume II, The Builders of the Church—the story of the church and its leaders, the empires and the peoples of Europe, for fifteen centuries, through the days of Constantine and Charlemange up to the eve of the Reformation; Volume III, The Rise of the Modern Churches—the evolution of the various Christian communions from the time of Luther to the present, and their contribution to the religious spirit of the period in Europe and America; Volume IV, Christianity and Modern Thought—the impact of Christianity on the development of modern science, philosophy, government, education, industrial, and economic movements, and the arts; Volume V, Christianity Today and Tomorrow—an estimate of our present achievement, and a challenge to our further advance, in all the relations of life,—the family, the community, the nations, the races, the churches, and the whole field of civilization at large.

The authors, editors, publishers, and distributors are a guarantee of scholarship and workmanship. A much appreciated contribution to the present-day religious needs of the world.

CHRISTIAN CITIZENSHIP. By Francis J. McConnell. 95 pp. Price $0.75. Abingdon Press, New York and Cincinnati.

Bishop McConnell carefully analyzes the principles of Christian citizenship, and sets forth the demands of Christ upon society regarding government, health, education, labor, home life and world relationships. It is one of a series of texts on Christian Living which are being prepared for use in young people's societies, Sunday-school classes, or other young people's groups. This volume would make an interesting and valuable three months' course.—*H. S. S.*

COSMIC EVOLUTION. By J. E. Boodin. 484 pp. Price $3.50. Macmillan Compny, New York.

The physical universe, of which we are a part, evolves by certain "energy patterns," incompletely revealed by the discoveries of science, but nevertheless as real as anything we know. This all takes place not by chance, but by "cosmic interaction," behind which stands God as the creative and guiding Genius of the cosmos. There is order, harmony, and symphony in all the ongoing of the cosmic elements, because there is no blind chance, no absence of God. This is a strong presentation of a theistic theory of the cosmos.—*I. M. P.*

ALTERNATIVE VIEWS OF THE BIBLE. By John Bloore. 157 pp. Price $1.50. Macmillan Company, New York.

"Alternative views of the Bible" implies too much. They are not alternative. They could much better be named "Two extreme views of the Bible,"—the most modern and the antiquated. The author's bias interferes with a digested and fair presentation of the so-called modern view, and prejudices the reader against this assumption in favor of his alternative view. Fortunately, students of the Bible are not reduced to such alternatives. There is a sane middle ground that doesn't seem to occur to the writer, that tones down the harshness of the extreme modernist, and saves the essentials of the older views of our Sacred Volume.—*I. M. P.*

CHURCH WORK WITH INTERMEDIATES. By Elizabeth M. Finn. 200 pp. Price $1.25. The Judson Press, Philadelphia.

There is a new book in the series of Judson Training Manuals, by the new Superintendent of Young People's Work of the American Baptist Publication Society. It covers the characteristics of youth in this period, methods of instruction, ways of developing self-expression, recreation, worship, adult leadership and other vital phases of the subject. It comes out of the experience of one who knows boys and girls and contains many practical plans and program suggestions.—*P. R. H.*

WEEK DAY RELIGIOUS EDUCATION. By Foster U. Gift. 95 pp. Price $0.65. United Lutheran Publication House, Philadelphia.

This is a gathering together for popular statement of some of the more recent things in the field of week-day religious education with special reference to the doctrines and progress of the Lutheran Church. —*P. H. V.*

FUNDAMENTAL VICINITY. By Francis L. Patton 330 pp. Price $2.25. Macmillan Company New York.

A discussion of the philosophic and religious views in Christianity. The point of view is moderately liberal and sanely constructive. The author deals with opposing views with profound respect, but with his own intellectual sword unsheathed. His own apologetic is strong and convincing. The book is a good contribution to the increasing store of literature on the "fundamentals."—*M. M. M.*

THESE SAYINGS OF MINE. By Lloyd C. Douglas. 234 pp. Price $1.50. Scribner's Sons, New York.

A fresh, original, and vital treatment of Jesus' essential teachings. The thought is deep but simple, penetrating but very helpful. The author accepts Jesus' spiritual and ethical authority and applies His teaching with volcanic force to some of the problems of our contemporaneous life. The book will appeal to students, business and professional men as well as to the clergy.—*M. M. M.*

THE WAY TO THE BEST. By Miles H. Krumbine. 174 pp. Price $1.50. Geo. H. Doran Company, New York.

A book of sermons of direct and arousing appeal revealing a preacher acquainted with modern life and with the teachings of Jesus. The sermons have a balanced social outlook that compels one to look at life with unblinded vision. In the teachings of Jesus the author finds the way to the best of permanent satisfaction.—*M. M. M.*

CONCERNING PARENTS. A Symposium on Present Day Parenthood. 300 pp. Price $1.00. New Republic Inc., New York.

Here is another in that remarkable series of books issued by the New Republic, running to three hundred pages or so each, and sold at a dollar each. This one mobilizes the researches of modern psychology upon parents themselves and upon their tasks. It deals with the family of today; the family and the community; parents and the new psychology; leaders and changing education; the issues involved in recreation; and the outlook of parents upon life. A book for a real need.—*P. R. H.*

PROGRAMS USED IN DAILY VACATION BIBLE SCHOOLS. Compiled and Edited by Evelyn Tyndall and Mabel Garrett Wagner. Price $1.75. Metropolitan Federation of Daily Vacation Bible Schools, New York.

I do not know when I have been more charmed by a literary and educational production. It seems to me exactly the sort of thing that is needed, and very well planned and very well gotten up. It certainly will make splendid teaching material.—*A. C.*

WHY SHOULD YOUNG PEOPLE IDENTIFY THEMSELVES WITH THE CHURCH?

By Roy G. Ross

AS TEACHERS of youth we should go back to our foundations and examine them closely. We should learn just how the house of our spiritual faith is constructed and why it is so constructed, for this is exactly what every youth of today must do if he would retain his religion in a technically scientific age. And unless we as leaders, backed by a great personal religious experience and an abiding faith, are prepared to help him in this task, we stand impotent, unable to make any constructive contribution to his life.

I have paused here merely to state this more fundamental problem and not to discuss it, for I take it that we are not here to discuss our theology or our religio-philosophical interpretations or even to define our religious symbols in terms of characteristic trends of thought of our day. We are rather here presupposing the authority of Christ for baptism and for the existence and promulgation of that institution called the church, an institution which has for its task the making real to society of those kingdom principles which Jesus enunciated and urged men to follow as the formula for abundant life. We are here presupposing evangelism as the greatest imperative for a kingdom program. We are here taking these things for granted to ask the question "Why should we urge young people to identify themselves with the church?" or "Why is the period of youth an especially urgent and useful period of evangelism?"

As I attempt to answer this more specific question, I am aware of four answers which might have been given to the same question during the period of the last twenty years. These answers have been a sort of an historical development, the emphasis having gradually shifted a bit year by year. Let us look at these four in order, for I believe that each has its value which should be conserved and that no answer has in itself been complete. We need today, if possible, to gather together the values of each, including them all in our consideration.

The Theologian's Answer

IF YOU had been asked the question of why young people should identify themselves with the church at any time since the Protestant Reformation and previously to twenty years ago, the answer would surely have been colored by the prevalent theology of the day—the theology of other worldliness whereby all issues were projected into the future and were answered in terms of eternal life. You might have been told that your question was entirely absurd and it might have been dismissed without further answer. Or, on the other hand, you might have been told very explicitly that the reason for identifying young people with the church was manifestly that they might be saved—not saved for more abundant

Out Fishing

BY HARRY LEE BURGESS

A feller isn't thinkin' mean—out fishin'
His viewpoints are mostly clean—out fishin'
He doesn't knock his fellow-man,
He pardons any grudge he can;
A feller's at his finest when—out fishin'

The rich are comrades to the poor—out fishin'
All gentleness of a common lure—out fishin'
The urchin with the pin and string
Can charm with millionaire and king
Vain pride is a forgotten thing—out fishin'

A feller gets a chance to dream—out fishin'
He learns the beauties of a stream—out fishin'
An' he can work the wind in rare
That one I tried with which care
An' which plays and simple lure—out fishin'

A feller's glad to be a friend—out fishin'
A helpin' hand he'll always lend—out fishin'
The brotherliness of rod and line
Has skip an' stream in always time
Man turns real there to God's design—out fishin'

A feller can't painting volumes—out fishin'
He's satisfied with his dreams—out fishin'
The luxury is a point of fact
His creed to do the best he can;
A feller's always mostly man—out fishin'

for such a task as young people of today would undertake in the social and industrial order. They see in the historical church a flexibility and a capacity for adjustment such as the new adventure demands in the carrying out of a great social movement. And so in this great step in the direction of Christianizing the social order, there is, then, an imperative for a church directed youth movement, and for a Christianity which is revitalized by youth, both of which point in turn to the imperative for the evangelism of young people.

The Scriptural Answer

BUT perhaps after all, our technical reasons for the evangelism of youth are exhausted. The greatest reason of all is yet to be stated. I believe that we are all anxious to see young people identified with the church today because of the value of an early dedication to Christian principles, which has borne in upon us and which has impressed us as we have reviewed the history of great religious movements and the biographies of our outstanding spiritual leaders.

And we can least afford to neglect Scriptural record as we search for precedent in this matter. I wish I might for a few minutes bring to you a thought that has inspired me profoundly during the past few months and to do so, I must give you a brief resume of the development of an idea:

Two years ago I read in one of our most dependable magazines an article in which the main theme was "Prophecy Fulfilling Itself." I remember neither the author nor the exact title, but I do remember the convincing presentation of a thought often ventured but seldom accepted. And that thought was this. History by the very nature of the human constitution is bound to fulfill prophecy if that prophecy is uttered seriously. I am not at all sure of the extent to which I can endorse this theory, but I am sure I can endorse it wholeheartedly when applied to youth and the evangelism of youth.

In the account of the anointing of David, we are told that Samuel singled out this great man when as a boy and at the same time anointed him, telling him that he had been called of God and was to be a king. And David became a king! I wonder why! Why David and not any one of one hundred others, just as bright among Isreal's sons? Why? Because he heard the voice of promise and spent his early years in an attempt to fulfill that promise. It was the compulsion of a great ideal.

I go to the Jordan and I read of the coming of Jesus to be baptised. I read these words: "And Lo! the Heavens were opened unto Him and He saw the spirit of God descending as a dove. —And lo, a voice out of Heaven saying 'This is my beloved Son in whom I am well pleased.' " And again I venture to suggest that the Master's feeling of a peculiar relationship to God which grew out of His baptism was a real bulwark to bolster Him up during His period of great temptation.

And from this scene from the life of the Master, my mind has gone out to a score,—yes, to hundreds of others whose lives grew out of a conviction of peculiar relationship to God. I would cite you especially to the disciples who were called to become "fishers of men" and to pioneer for a Kingdom of God. I would cite you to Paul who heard the voice of God calling him into service as an apostle to the Gentiles. All of these were young men still in that period of the year of the soul when they were searching for knowledge and truth and were thus susceptible to the higher voice. I bring you these illustrations not to engage your emotions, I present them rather on their merit as cold logic. For here again we have witnessed the supreme value of the compulsion of worthy ideals.

I believe that the greatest of all the values of baptism today grows out of its mediation of the consciousness of Sonship, whereby the individual is consumed with an ideal and an ambition which molds character and transforms life. Experience has proved that a life so motivated is motivated for all time. The student of young people tells us that in the period of youth the individual is most susceptible to the prophetic call which comes with the baptismal experience, and all history has verified this conclusion.

I now, therefore, address you who are convinced of the imperative for an evangelism of the world, calling to your attention the supreme opportunity which youth affords; first, because the logic of the theologian, the economist, psychologist, the sociologist and the philosopher support me. Secondly, because in so engaging your attention, I am inviting you to come out and join a great host of Samuels who through the ages have had the privilege of anointing God's chosen. I am inviting you to share the technique of God himself as we have found it manifested to a peculiar degree in the lives of those leaders who have lived especially close to him and have been inspired by His Word. [*An address delivered at the Birmingham Convention.*]

THE PRIMARY WORSHIP PROGRAMS FOR OCTOBER

By Dorothy Kay Cadwallader

Theme for October: Prayer

First Sunday

CALL TO WORSHIP: "Father in Heaven." (*Songs for Little People*, No. 1, Danielson and Conant. The Pilgrim Press, Boston, Mass.)

HYMN: "Father in Heaven."

"Father in heaven, bless Thy little children,
Gathered before Thee on this Thy holy day.
For the morning sunshine, for the day we thank Thee,
Oh, Sun of Love, shine, shine in our hearts we pray!"

HYMN: "This Is God's House" (*Songs for Little People*, No. 8.)

"This is God's house and He is here today,
He hears each song of praise and listens when we pray."

BIBLE: 1 Samuel 17:38-55.

(Read slowly and understandingly in an effort to develop in the child a real reverence and love for God's word. If possible, read from a beautiful edition of the Bible.)

PRAYER SONG: (No. 22, *First Year Music*, Hollis Dann. American Book Co., New York.)

"O teach a child, dear Lord, to pray,
And, O accept my prayer;
Thou hearest all the words I say,
For Thou art everywhere."

PRAYER: "On Sunday" (From *Prayers for Little Children*, by Lucy M. Peabody. Central Committee on the United Study of Foreign Missions, West Medford, Mass.)

"Thy day, dear Lord, so sweet and still,
Help us to think of Thee;
Please Thee in all we do and say
On this Thy holy day. Amen."

OFFERING SERVICE: James 1:17.

(Have this printed and illustrated with an attractive picture. Have children recite it slowly and reverently while the offering is brought to the front by a representative from each class.)

OFFERING HYMN: (Sung as a prayer)

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."

(*Songs for Little People*, No. 90.)

LESSON STUDY:

(Chord used as signal for children to gather around the superintendent for the story.)

MISSIONARY STORY: "Musa—Son of Egypt," by Jeanette Perkins. (May be secured from any of the Mission boards—*Stories of Child-Life in Egypt and Palestine.* Use with this the World Friendship Pictures, price per set of four, 75c. Pictures of Moslem Children in India, Egypt, Persia, and Arabia.)

PRAYER: "Children in Other Lands" (From *Prayers for Little People*, by Lucy W. Peabody, West Medford, Mass.)

"I think of little children

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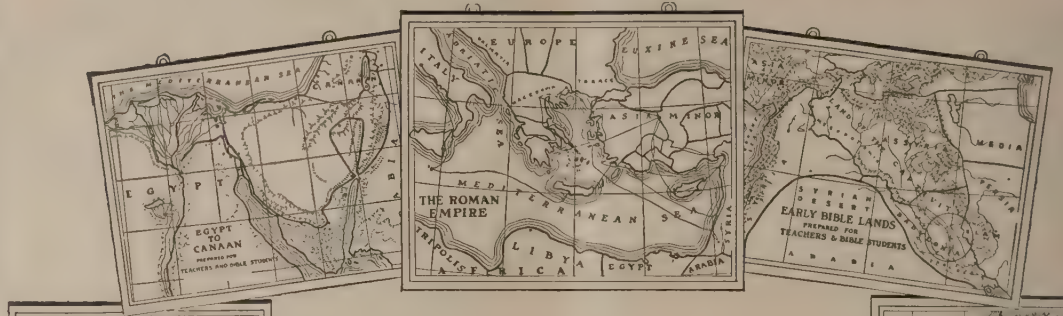

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Just as big as me,
Very, very far away
Across the shining sea.
They are not very happy
And not very good,
Won't you send your love to them?
How I wish you would.
May I take it to them
Now in this prayer?
Bless them, heavenly Father,
Away over there." Amen.

(Have this prayer printed and illustrated with a picture of Egyptian children. Have the children reverently read it as a prayer, that they may learn it to say not only in the church school but at home.)

PRAYER SONG: (No. 74, *First Year Music.*)

"Thank thee, heavenly Father
For all we have today;
Help us in our work,
And help us in our play."

Second Sunday

CALL TO WORSHIP: "Father in Heaven."
HYMN: "Father in Heaven."
HYMN: "This Is God's House" (*Songs for Little People*, No. 8).
BIBLE: I Samuel 19:1-10.
PRAYER SONG: (See first Sunday.)
PRAYER: "On Sunday" (From *Prayers for Little Children* by Lucy W. Peabody).
OFFERING SERVICE: Acts 20:35.
It is more blessed to give than to receive.
OFFERING HYMN: (Sung as a prayer. See first Sunday.)
LESSON STUDY.
MISSIONARY STORY: "Musa—Son of Egypt."
PRAYER: "Children in Other Lands." (Have children read this as a prayer reverently.)
PRAYER SONG: (See first Sunday.)

Third Sunday

CALL TO WORSHIP: "Thanks for Daily Blessings" (Song, *Stories for the Kindergarten*, p. 17, by Mildred J. and Patty S. Hill, Clayton F. Summy Co., Chicago).
HYMN: "Church Bells" (*Song Stories for the Kindergarten*, p. 70).

"Come! Come! people come!
This the bell's message to me, to you,
Come! Come! All may come!
Fathers and mothers and children too."

BIBLE: I Samuel 25:32-36.
PRAYER: Dear heavenly Father, thank thee for this glorious autumn day. Thank thee for the beautiful red and gold leaves. Thank thee for all of thy blessings. Amen.
OFFERING SERVICE: Freely ye received, freely give. Matt. 10:8.
OFFERING HYMN: "Thanksgiving Response" (No. 33. *Song and Play for Children.* Danielson and Conant, The Pilgrim Press, Boston, Mass.)

"Heavenly Father, thanks we bring,
Thanks for these gifts we sing. Amen."

LESSON STUDY
MISSIONARY STORY: "Musa—Son of Egypt."
PRAYER: "Children in Other Lands."
PRAYER SONG: (See first Sunday.)

Fourth Sunday

CALL TO WORSHIP: "Thanks for Daily Blessings."
HYMN: "Church Bells."
BIBLE: I Samuel 26:21-25.
PRAYER SONG: "Lord Who Lovest Little Children." (No. 21, *Songs for Little People.* Danielson and Conant, The Pilgrim Press.)
PRAYER:

Dear Jesus, thank Thee for this Sabbath day.
Help us to do as Thou wouldst have us do—
Help us to be loving, kind, and good.
Thank Thee, heavenly Father. Amen.

OFFERING SERVICE: God loveth a cheerful giver. 2 Cor. 9:7.
OFFERING HYMN: "Thanksgiving Response."
LESSON STUDY.
MISSIONARY STORY: "Musa—Son of Egypt."
PRAYER: "Children in Other Lands."
PRAYER SONG:

"Dear Father, bless each little child
And keep us all we pray
Safe in thy loving care, until
Another Sabbath Day. Amen."

(*Songs for Little People, No. 98.*)

Fifth Sunday

CALL TO WORSHIP: "Thanks for Daily Blessings."
HYMN: "Church Bells."
BIBLE: II Samuel 23:13-20.
PRAYER SONG: "Lord, Who Lovest Little Children."
PRAYER:

Dear Father, we thank Thee
For the lovely world,
For the blue skies,
For the red leaves,
For the frosty air.
Hear us thank Thee. Amen.

OFFERING SERVICE: Recitation of all giving verses used during the month: James 1:17; Acts 20:35; Matt. 10:8; 2 Cor. 9:7.
OFFERING HYMN: "Thanksgiving Response."
BIRTHDAY SERVICE: (Recognition of all children having birthdays during October.)
SONG: "Birthday Child" (*Song and Play for Children*, No. 84. Danielson and Conant.)

"Birthday child, to you we sing,
Happy birthday greetings!"

BIRTHDAY PRAYER: "A Birthday Prayer" (From *Prayers for Little Children* by Lucy W. Peabody, p. 16-17.)
LESSON STUDY.
MISSIONARY STORY: "Musa—Son of Egypt."
CLOSING PRAYER SONG: (See fourth Sunday.)

CRUSADERS OF THE HIGHWAY

By Grace Thomas

A Young People's Service Based on the Story of the Holy Grail

PRELUDE: "Pilgrims' Chorus," Richard Wagner.
(The pianist plays softly through the minor chords and stops just before the marshal chords of the air "Once more dear home.")
CALL TO WORSHIP: "Ways," John Oxenham.

"To every one there openeth a high way and a low,
And everyone decideth which way his Soul shall go."

HYMN: First and fifth stanzas of "Immortal Love, Forever Full."
READING: "Quest of the Grail," Alfred Lord Tennyson.
(Excerpts from the "Idylls of the King.")

The last tall son, the tallest of them all,
Wearied his mother's ears with one continuous prayer
That she would grant him leave to flee to Arthur's court.
To whom the mother said . . .
"Hast thou no pity on my loneliness? . . .
Both thy brethren are in Arthur's hall. . . .
Stay, therefore, thou. These jousts, and wars, and tourney-falls
Fright me. "But stay thou and follow the deer
So make thy manhood mightier day by day. . . .
Stay, my best son, ye are yet more boy than man."
But he made no answer.
"Man am I grown, a man's work must I do.
Follow the deer? follow the Christ the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"
So when the mother who long had sought in vain
To break him from the intent to which he grew
Found her son's will unwaveringly one,
She answered, "Ay, go then, an ye must."
The youth awhile lingered . . . till an hour
When awaken'd by the wind which with full voice
Swept bellowing through the darkness on to dawn
He rose, ... and
Before the wakeful mother heard him, went,
And came to Camelot, where was the mighty hall
Which Merlin built for Arthur long ago,
For all the sacred mount of Camelot
And all the dim rich city, roof by roof,
Tower after tower, spire after spire,
By grove and garden-lawn, and rushing brook,
Climbs to the mighty hall that Merlin built
Till the people in far fields
Wasted so often by heathen hordes,
Behold it, crying, "We have still a King." . . .
In that great hall there stood a vacant chair,
Fashioned by Merlin ere he passed away,
And carven with strange figures, and in and out
The figures like a serpent, ran a scroll
Of letters in a tongue no man could read.
And Merlin called it THE SIEGE PERILOUS,
Perilous for good or ill; "for there," he said,
"Man could not sit but he should lose himself."
But he
Galahad, when he heard of Merlin's doom,
Cried, "If I lose myself, I save myself."
Then on a summer night it came to pass,
While the great banquet lay along the hall,
That Galahad would sit down in Merlin's chair
And all at once, as there they sat, they heard
A cracking and a riving of the roofs,
And rending, and a blast, and over head
Thunder, and in the thunder was a cry.
And in the blast there smote along the hall
A beam of light seven times more clear than day.
And down the long beam stole the Holy Grail
All over covered with a luminous cloud,

(Continued on page 59)

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

Travel Letter of Dr. Landes From South Africa

DR. W. G. LANDES, General Secretary of the World's Sunday School Association, reported his deputation trip to South Africa, covering three months, in a series of travel letters. Here is a portion of the communication sent from Pretoria.

"We are now at our farthest point north. This is Oom Paul's (Kruger) country. It was the capital of the Transvaal Republic and is now the administrative seat of the Union of South Africa. Many government officials live here. This afternoon we were given a reception by the Mayor and the Mayoress in the Town Hall and tonight at a public meeting, His Excellency, the Administrator of the Transvaal Province will preside. The administrator corresponds to our governor. Yesterday, I had three meetings; in the morning with the ministers, a workers' conference in the afternoon and a welcome meeting at night. Mr. J. G. Birch, Secretary of the South African National Sunday School Association (invalided by rheumatism), is standing the trip very well and feels that we are making great progress in stirring up the workers and also the ministry. Everywhere we go they want to hear about our organized adult class movement and also the house-to-house visitation. Whenever I present these methods, a lively conference is started. I am being received very generously by the Dutch Reformed people.

"Last Sunday in Bloemfontein we had a big rally in the Dutch Reformed Church and I was invited to occupy the pulpit, a privilege or courtesy seldom extended to strangers. The Presbyterian minister who has been in Bloemfontein eight years told me he is the only Protestant minister that has had this courtesy extended and that only once. Bloemfontein is the hot bed of the Nationalistic or Independence movement.

"While in Bloemfontein, I came in contact with a man who started the country pupils department of the Sunday school, a phase or method that corresponds with our home department. The country pupils department has now become a national movement and has been incorporated into the program of the South African Sunday School Association, and is being pushed by practically every denomination. The Sunday schools in the towns and cities get in touch with the isolated farms located miles away on the Veldt and connect the children on these farms with their Sunday schools, sending them monthly, by post, the literature they need. In many cases this Sunday-school contact is the only touch with the world at large that these children enjoy. Some progressive schools have as many as three hundred such pupils on their rolls. When you take into consideration many of these children are located seventy-five, one hundred and one hundred fifty miles from the nearest railroad and their only means of transportation is the ox cart, you will get an idea of how primitive their lives must be.

"The native question is constantly in the forefront everywhere. Just now the 'Color bar bill' has the whole country stirred to fever heat. The bill will restrict by law the native from becoming a skilled artisan. It is designed to keep him 'a pick and shovel man.' This measure is being favored by the Nationalist party and bitterly opposed by the churches, missionary and native organizations and

Bible Coach, Uruguay

also by the South African party, which is pro-British.

"In each place we visit we are having good conferences with the native and colored groups and we leave in our wake plans for the local unions, made up of Europeans, to take up, cooperatively, activities to improve conditions under which the natives have to work. The local church missionary work is not as vigorous as it should be, due to the fact of the nearness of the work. Missionary work in distant land is more alluring and challenging than that near at hand."

Norwegian Sunday School Association

DURING the past year two new subdivisions have affiliated with the Norwegian Sunday School Association. They are the districts of Lofoten and Westeraalen, beautiful islands in the northern part of the country, and the long coast line of Helgeland. Throughout Norway fifty new schools were organized last year. The Association has three traveling secretaries giving full time and four others working under the Board of Subdivisions. The General Secretary, Rev. K. O. Kornelius, of Oslo, is responsible for all the work and visited the districts in the southern part of the country.

The Norwegian Sunday School Union, which represents the Non-conformists, is also making progress. Mr. Gunnar Nesse has resigned his secretaryship after a half century of work for the Sunday school. During the past thirty years he has acted as both missionary and secretary. Mr. Chr. Svendsen, a well known Sunday-school specialist has been elected secretary of the Norwegian Sunday School Union. Part of his training was acquired in America.

Taking the Sunday School Message to Uruguayans

REV. GEORGE P. HOWARD of Buenos Aires, Field Secretary for the World's Sunday School Association in Argentina and Uruguay, reports a very profitable trip and illustrates with photographs. "In a certain section of Uruguay there are numerous groups or colonies of Waldensians. They are Protestants from the north of Italy; some of the original settlers who first came out are still living; most of the present day Waldensians have been born in Uruguay. They are a fine solid lot of people, loyal to the religion of their fathers, though the isolation in which they live has deprived them of religious warmth and fervor. One old grandfather among them died a little while ago leaving one hundred seventeen descendants, children and grandchildren.

"The agent of the American Bible Society in these countries has been able to secure a 'Bible auto' as it is called and with this vehicle we intend to visit these scattered colonists. As you will see from the snap-shot, this auto is rather unique; it is built on a Ford motor truck, and has two beds in it, cupboards and other furniture. It is a house on wheels. We loaded it up with Bibles and other good books, took our lantern and slides along with us and for eighteen days were on the road. We had great meetings. The weather was fine, roads good, nights were moonlit and in most of the centers a stereopticon had never been seen. I had with me my Japanese slides and my Sunday-school lecture. With the first I was able to give them a missionary message, widening their interest and their world. With the latter I was able to show them what was being done in the outside world for young and old in the Sunday school.

"These meetings were held in the little chapels that they have built out in the country, miles from any town. In some cases the crowd was too big for the chapel so we held the gathering outside. The electric current for our lantern was furnished by the storage battery of our Bible car. We sold out completely of our books; there was special interest in all books relating to the Sunday-school work.

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And none might see who bare it, and it passed.
But every knight beheld his fellow's face
As in a glory. And all the knights arose,
And staring each at other like dumb men
Stood, . . . and sware a vow before them all, that
Because they had not seen the Grail, would ride
A twelvemonth and a day in quest of it
Until they found and saw it, . . .
The King was not in the hall, . . .
But to the hall full quickly rode and spake
"What is this? Woe is me, my knights," he cried,
"Had I been here, ye had not sworn the vow.
Art thou so bold and hast not seen the Grail?"
"Nay, Lord," they answered, "We saw the light,
But since we did not see the Holy Thing
We sware a vow to follow it till we saw."
Then when he asked them, knight by knight if any
Had seen it, all the answers were as one:
"Nay, Lord, and therefore have we sworn our vows."
"Lo, now," said Arthur, "have ye seen a cloud?
What go ye into the wilderness to see?"
Then Galahad on the sudden, and in a voice
Shrilling along the hall to Arthur, call'd
"But I, Sir Arthur, saw the Holy Grail.
I saw the Holy Grail and heard a cry,
'Oh Galahad, and Oh Galahad, follow me.'"

DUET: "Follow the Gleam," Sallie Hume Douglas

(At the close of the duet, the pianist plays softly the same refrain while a boy or girl, wearing the long red cape of Sir Galahad, as pictured in the Abbey paintings in the Boston Public Library, and carrying the shield and sword, comes down the aisle and kneels at the altar.)

PRAYER: by Sir Galahad, kneeling at the altar.

"Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand
How when I yield Thee this, I yield my all."

POEM: "Ways," John Oxenham.

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And, in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth
The Way his Soul shall go."

HYMN: "Just as I am Thine Own to Be."

POSTLUDE: "Pilgrims' Chorus," Richard Wagner.

(After the singing of No. 131 there should be a few minutes of silence, then the pianist may take up the marshal air of the Pilgrims' Chorus where she left off in the Prelude. At the first chord Sir Galahad rises, faces the

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This little volume presents a contrast between the mechanistic psychology and its implications and the purposive psychology. From a pragmatic standpoint the author seeks to prove the superiority of the latter.—*P. H. V.*

CHILDHOOD'S FEARS. By G. F. Norton. Macmillan Company, New York.

A study of the maladjusted child has much, but not all, to teach us in regard to the right and better method for securing proper adjustment for all. This book teems with recorded instances of children who have not been able to make the right connection with life. But its educational implications are many and far-reaching. It deals with the Freudian viewpoint; Jung and the failure to adapt; Adler and inferiority; and then, at much length, with fear and the sense of inferiority to which are traced many of the faults of childhood. The author disagrees with Freud's emphasis upon the widespread range of the sex impulses. —*P. R. H.*

DETERMINISM IN EDUCATION. By William C. Bagley. 194 pp. Warwick & York, Baltimore.

Professor Bagley has been a foremost leader in opposition to the sweeping generalizations which followed close upon the first flush of success of tests of intelligence, especially the use of the Army tests. In full appreciation of the value of such tests, he yet maintains that "native intelligence" is too simple an explanation for many of the facts it is enlisted to prove. In his concluding chapter he gives fourteen general theses which summarize his position, and which follow from the evidence massed in the chapters of the book.—*P. H. V.*

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audience, and with eyes raised as if seeing the Grail, he walks down the aisle. Be sure that the sword is carried with the hilt up.)

Note. Plenty of time should be taken throughout the whole program for quiet pauses. Avoid any suggestion of hurry. If only a table is available for an altar, it may be made more effective by means of a plain drape of dark blue or brown; and a tall candle stick on either end or vases in each of which is one dark red rose.

Sources:

"Pilgrims' Chorus," from "Tannhauser," by Richard Wagner.

This may be found in the *Year Book of School-Music*, 1919, published by Thomas L. Gibson, Baltimore, Maryland.

The poem "Ways" is found in the collection of poems *Bees in Amber*, by John Oxenham, published and copyrighted by The American Tract Society, New York City. Used by permission.

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